

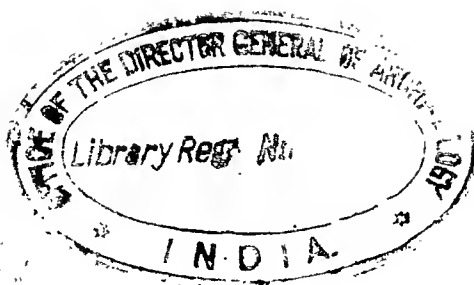
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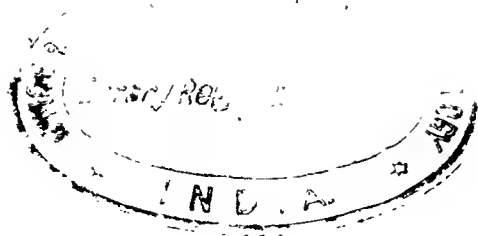
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Catalogue
OF THE
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VOLUME VII.

INDIAN HISTORY



Prepared by

MAULAVI ABDUL MUQTADIR

Khan Sahab

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PREFACE.

THE present volume of the Catalogue deals exclusively with Indian Histories, and completes the list of historical works in Persian contained in the Bankipore Library. It also comprises a description of the Official Manuals, Memoirs, Travels, Geography, Cosmography, Itineraries and Topography in that language.

Of the MSS. noticed in this volume the following are worthy of attention :—

- No. 547. A unique history of Fîrûz Shâh composed in the twentieth year of his reign.
- No. 551. A very interesting and beautifully illuminated copy of a hitherto unknown history of Akbar and his ancestors, illustrated by his Court painters, and containing an autograph note of the emperor Shâh Jahân.
- No. 556. A copy of the Sawâniḥ-i-Akbarî, of which very few copies are extant.
- No. 557. The oldest extant copy of the earliest version of Jahângîr's Memoirs, seized from the Library of Quṭb-ul-Mulk at Ḥaydarâbâd by Prince Muḥammad Sultân, the eldest son of Aurangzib.
- No. 565. A valuable and correct copy of a complete history of Shâh Jahân, written by the order of Mirzâ Sultân Nâzar of Aurangzib's time.
- No. 566. A copy of another complete history of Shâh Jahân, containing beautiful miniatures painted in the highly

finished Indian style, and bearing the signatures of their Majesties the King-Emperor and the Queen-Empress, to whom the MS. was shown on the occasion of their visit to Delhi in 1911.

No. 622. A very beautiful and interesting MS. containing the military accounts of Ranjit Singh.

No. 634. An old MS., dated A.H. 840, containing two cosmographical works.

No. 643. A copy of 'Abd-ul-Ḥaqq Dihlawi's *Jad̲b-ul-Qulūb*, written four years before his death.

The next volume will contain the works of Biography, of which the Library possesses a very rich collection. This volume, which is ready for the press, has also been compiled by Maulavi Abdul Muqtadir, whose careful and accurate work has received recognition from Persian scholars in many countries.

E. DENISON ROSS.

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PERSIAN MANUSCRIPTS.

GENERAL HISTORY OF INDIA.

No. 535.

fol. 529; lines 21; size $10\frac{3}{4} \times 5\frac{3}{4}$; $8 \times 3\frac{3}{4}$.

طبقات اکبری

TABAQÂT-I-AKBARÎ.

A general history of India from the time of Subuktagin, A.H. 367 = A.D. 977, to the end of the thirty-eighth year of Akbar's reign, A.H. 1002 = A.D. 1593.

Author: Nizâm-ul-Din Ahmad bin Muhammad Muqim ul-Harawi,
نظام الدین احمد بن محمد مقيم الهروي.

Beginning:—

مپاس رفعت اسامی پادشاه حقیقی را مزد که حل عقد نظام
عالم و ربط مهام بنی آدم الخ

Khwajah Nizâm-ul-Din Ahmad, according to his own statement in the preface, was descended from Khwajah 'Abd Ullah Anṣārī (*b.* A.H. 396 = A.D. 1005, *d.* A.H. 481 = A.D. 1088), the celebrated saint of Herat. His father Khwajah Muqim Harawi at first held the office of Diwân under Bâbur. After the death of this emperor, when Humâyûn conquered Gujarât and left the province in charge of Mirzâ 'Askari, Khwajah Muqim was appointed Wazir to the Mirzâ. He subsequently served under Akbar, in whose reign he died. His son Khwajah Nizâm-

ud-Dīn, known for his clear intellect and administrative capacity, held influential military commands under the emperor Akbar. In the 29th year of Akbar's reign, when I'timād Khān was the governor of Gujarāt, Nizām-ud-Dīn was appointed Bakhshī of that province, which post he continued to hold for a long time, and subsequently Bakhshī of the empire in the 37th year of the reign, when Âsaf Khān marched against Raushanī. He died of fever at the age of forty-five, on the 23rd of Šafar, A.H. 1003 = A.D. 1594, in the 39th year of the reign.

Badā'ūnī (vol. ii., p. 396), who was an intimate friend of Nizām-ud-Dīn's, speaks of him in enthusiastic terms and bitterly laments his death. He remarks that there was not a single man who did not shed tears at his funeral, did not recall to mind his noble qualities, and did not bite the back of the hand with grief. As to himself, Badā'ūnī observes that he was so much afflicted by the bereavement that he vowed he would never thereafter make friends with any mortal, and began to lead a retired life:—

و این واقعه را اعظم مصائب و نوائب دانسته عبرت کلی ازان
گرفته دیگر دم مهبت با افراد انسانی نردم و زاویه خمول لازم گرفتم —

Badā'ūnī wrote the following Qit'ah on his friend's death; the last line expresses the date A.H. 1003:—

رفت میرزا نظام الدین احمد
سوی عقبی و چست و زیبا رفت
جوهر او ز بسکه عالی بود
در جوار ملک تعالی رفت
قادری یافت سال تاریخش
گوهر بی بها ز دنیا رفت

An account of the author's life will be found in Elliot's Bibliographical Index, vol. i., pp. 180–84. See also Blochmann's *Ā'in-i-Akbari*, vol. i., pp. 420, 514.

In the preface the author states that, in obedience to his father's advice, he had from his very boyhood devoted himself to the study of historical works; that although there were several separate histories dealing with special dynasties, periods, or minor kingdoms, such as Dīhli, Gujarāt, Mālwah, Sind, there did not exist any work treating of the general history of India. He therefore conceived the idea of supplying that deficiency by writing a history which might comprehend the whole of India, commencing from the dawn of Islām in India in the time of Subuktagin, A.H. 367, to A.H. 1001, the 37th year of Akbar's

reign. He then goes on to say that by a fortunate coincidence the word Nizāmi (a contracted form of his name Nizām-ud-Dīn) forms a chronogram of the date of the composition, A.H. 1001; but in the body of the work the author brings down the account to the end of the 38th year of Akbar's reign, corresponding to A.H. 1002, and expresses a desire that he may live to continue the work to a later period.

The author enumerates the following works on which he has based this composition:—

(1) *Tārīkh-i-Yamīnī*; (2) *Tārīkh-i-Zayn-ul-Akhbār*; (3) *Raudat-us-Ṣafā*; (4) *Tāj-ul-Ma'āshir* (wrongly written تاريخ المائر); (5) *Ṭabaqāt-i-Nāṣirī*; (6) *Khazā'in-ul-Futūḥ* (wrongly called here خزائن المفتوح); (7) *Tuḡluq Nāmāh*; (8) *Tārīkh-i-Firūz Shāhī* by Dīyā-i-Baranī; (9) *Futūḥāt-i-Firūz Shāhī*; (10) *Tārīkh-i-Mubārak Shāhī* (called here مبارك السلاطين شاهي); (11) *Tārīkh-i-Futūḥ us-Salāṭīn* (called here تاريخ فتوح السلطان); (12) *Tārīkh-i-Mahmūd Shāhī Manduī* (like Rieu's copy this reads here Hindui instead of Mandui); (13) *Tārīkh-i-Mahmūd Shāhī Khurd Manduī* (Hindui again written here for Mandui); (14) *Ṭabaqāt-i-Mahmūd Shāhī Gujarātī*; (15) *Ma'āshir-i-Mahmūd Shāhī Gujarātī*; (16) *Tārīkh-i-Muḥammadi*; (17) *Tārīkh-i-Babādur Shāhī*; (18) *Tārīkh-i-Bahmanī*; (19) *Tārīkh-i-Nāṣirī wa Muẓaffar Shāhī*; (20) *Tārīkh-i-Mirzā Haydar*; (21) *Tārīkh-i-Kashmirī*; (22) *Tārīkh-i-Sind*; (23) *Tārīkh-i-Bāburi*; (24) *Wāq'āt-i-Bāburi*; (25) *Tārīkh-i-Ibrāhīm Shāhī*; (26) *Wāq'āt-i-Muṣhtāqī*; (27) *Wāq'āt-i-Ḥaḍrat-Jannat Āshiyānī Humāyūn Pādīshāh*.

Several of the works enumerated in the above list, *e.g.* (17), are only known to us by name, from this and similar lists of authorities.

A detailed account of the contents of the work is given in Morley's *Descriptive Catalogue*, p. 158, and in Elliot's *Bibliographical Index*, *loc. cit.* An English translation of a considerable part of the work will be found in Elliot's *History of India*, vol. v., pp. 177–476. The work is also mentioned in Stewart's *Catalogue*, p. 11; Uri, p. 277; *Critical Essay*, p. 38; Aumer's *Munich Catalogue*, p. 83; Nassau Lees, *J.R.A.S.*, N.S., vol. iii., p. 451; Copenhagen *Catalogue*, p. 21; Rieu, i., p. 220; Ethé, *Bodl. Lib. Catalogue*, Nos. 184–191; Ethé, *Ind. Office Lib. Catalogue*, Nos. 225–232.

An extract comprising the last portion of Akbar's reign, with copious marginal and inter-linear notes of great value (most probably in the handwriting of Dr. H. Blochmann), is preserved in the Būhār Library.

The work is being edited and translated in the *Bibliotheca Indica Series*. Lithographed, Nāmī Press, Lucknow, 1875.

It is also called *Ṭabaqāt-i-Akbar Shāhī* and *Tārīkh-i-Nizāmi*, but it is better known as *Ṭabaqāt-i-Akbarī*.

Although the work is not totally free from chronological mistakes, which Badā'uni ascribes to the omission of the intercalary days, and a confusion of solar and lunar years, it enjoys the unique distinction of being the earliest of the general histories of India, composed upon a new model, in which India alone forms the subject-matter. In its compilation the author received help from the learned historian Mir Muḥammad Maṣūm Bhakarī (who wrote the *Tārīkh-i-Sind* in about A.H. 1008 = A.D. 1599, and died c. A.H. 1015 = A.D. 1606) and several other persons of note. It forms the basis of all the subsequent works written on the same subject and is held in high estimation as a standard authority. Firishṭah freely borrows from this work, and his history of Hindūstān and the Deccan is formed on the same plan. Badā'uni openly admits that his *Muntakhab-ut-Tawārikh* is an abridgment of this valuable work. From the preface to the *Ma'aṣir-i-Raḥīmī* we also learn that most of the historical portions of the said work are mere extracts from the *Ṭabaqāt*.

The work is divided into a *Muqaddimah* (introduction), nine *Ṭabaqāt* (stages), and a *Khatimah* (conclusion), as follows:—

Muqaddimah. History of the Gazuawis from A.H. 367–582 = A.D. 977–1186, fol. 3^a.

مقدمه — در بیان احوال غزنویان از ابتداء مسکنتین از
 سه سبع و ستین و ثلثمائة تا سه اثنی و ثمانین
 و خمسماية — دو یست و پانزده سال — پانزده نفر —

Ṭabaqah I. History of the kings of Dillī from Sultān Mu'izz-ud-Dīn Gūrī to Akbar, A.H. 574–1002 = A.D. 1178–1593, fol. 12^b.

(۱) طبعه سلاطین دهلي از ابتداء زمان سلطان معز الدین
 غوري که بلاد دهلي را متصرف شده حاکم گذاشت
 تا زمان سعادت قریر حضرت خلیفه الهی می و شش
 نفر — از سه اربع و سبعین و خمسماية تا سه اثنی
 و الف هجری — چهار صد و چهل و هشت سال —

Here the author closes the history of Akbar (fol. 342^a), with a promise that if time favours him he will record the further events of this emperor's reign; but most probably he did not survive to fulfil the promise. This is followed by biographical notices of the grandees, nobles, learned men and poets of the time of Akbar. These notices, written without any rubric or distinguishing marks, are arranged as follows:—Amīrs, fol. 342^a; Scholars and men of letters, fol. 348^b; Saints, fol. 351^a; Philosophers, fol. 352^a; Poets, fol. 353^a.

Tabaqah II. History of the kings of Deccan from A.H. 748-1002 = A.D. 1347-1593, fol. 361^a.

(۲) طبقه دکن — سی و شش نفر — از ابتداء سنه ثمان و اربعین و سبعمایه تا سنه اثني و الف — دوست و پنجاه و چهار سال —

Tabaqah III. History of the kings of Gujarât from A.H. 793-980 = A.D. 1390-1572, fol. 394^a.

(۳) طبقه گجرات — مدت سلطنت ایشان از سنه ثلث و تسعين و سبعمایه تا سنه ثمانین و تسعمایه مدت يك صد و هشتاد و هفت سال — شانزده نفر —

This section is followed by a large *lacuna*. After the account of Muẓaffar Shāh, the last king of Gujarât, who reigned from A.H. 969 to 980 = A.D. 1561-1572, the narrative begins with the fifth Tabaqah. So the whole of the fourth Tabaqah, treating of the history of the kings of Mālwah, from A.H. 809-977 = A.D. 1406-1569, is wanting.

Tabaqah V. Kings of Bengal from A.H. 741-984 = A.D. 1340-1576, fol. 464^b.

(۵) طبقه بنگاله — بیست و يك تن يكصد و نود و هشت سال از سنه احدی و اربعین و سبعمایه تا سنه تسع و تسعمایه (اربع و ثمانین و تسعمایه)

Tabaqah VI. Sharqī kings of Jaunpūr, A.H. 784-881 = A.D. 1382-1476, fol. 468^b.

(۶) طبقه جونپور — نود و هفت سال — پنج تن — از سنه اربع و ثمانین و سبعمایه الی سنه احدی و ثمانین و ثمانمایه —

Tabaqah VII. Kings of Kashmīr from A.H. 747-995 = A.D. 1346-1586, fol. 481^b.

(۷) حکام کشمیر از سنه سبع و اربعین و سبعمایه تا سنه خمس و تسعين و تسعمایه — دوست و چهل و نه سال

Tabaqah VIII. History of Sind from A.H. 86-1001 = A.D. 705-1592, fol. 512^a.

(۸) طبقه سند از سنه ست و ثمانین تا سنه احدی و الف

Ṭabaqah IX. History of Multân from A.H. 847-923 = A.D. 1443-1517, fol. 517a.

(۹) طَبَقَةُ مُلْتَانِ از سنه سبع و اربعین و ثمانمایه تا سنه
ثلث و عشرين و تسعمایه -

The conclusion (*Khâtimah*), giving a very short geographical sketch of India in a few lines, begins on fol. 528b.

In the preface the Ṭabaqât are enumerated in wrong order, and the dates and periods mentioned therein are in most instances erroneous, but they are correctly written in the body of the text. The rubrics are lacking in many places.

An index of the contents, written in careless Nasta'liq by a later hand, and bearing wrong references to the pages (most probably belonging to some other copy of the Ṭabaqât-i-Akbari), is attached at the beginning.

The MS., though very neat and clean, is not free from clerical errors.

Written in neat Nasta'liq, within coloured ruled borders, with an illuminated head-piece.

Not dated, apparently 17th century.

No. 536.

fol. 449; lines 20; size 10×7 ; $8 \times 4\frac{1}{2}$.

مُتَخَبُ التَّوَارِيخِ

MUNTAKHAB-UT-TAWÂRÎKH.

A general history of India from the time of the Ġaznawis down to the fortieth year of Akbar's reign.

Author: Mullâ 'Abd-ul-Qâdir bin Mulûk Shâh Badâ'ûni, ملا عبد القادر بن ملوک شاه بدائونی.

Beginning:—

ای یافته نامها ز نام نوردواج
شاعران بدرفت چوما بدیشان محتاج

The celebrated historian Mullâ 'Abd-ul-Qâdir, with the poetical *nom de plume* Qâdiri, was born in Badâ'ûn, a town near Dihli, in

A.H. 947 = A.D. 1540. His father Shaykh Mulūk Shāh died in A.H. 969 = A.D. 1561. Although the author was the pupil of Shaykh Mubārak Nāgūrī, and for forty years enjoyed the intimate acquaintance of his two eminent sons, Shaykh Faydi and Shaykh Abu 'l-Faḍl, he looked upon them as heretics and had no friendship for them. In the course of his narrative he frankly admits the good treatment he received at the hands of Shaykh Mubārak and his two sons; but he bitterly condemns the foul part they played in crushing the power of the Sunni 'Ulamā and in adopting subtle measures for leading Akbar's mind away from Islām, and openly heaps insults on them. Badā'ūnī, as he is generally called, was an eminent scholar. He studied the various branches of Muhammadan literature under the most distinguished men of his age and was specially well versed in history, music, astronomy and poetry. On account of his sweet voice he was appointed Imām for Wednesdays. In A.H. 981 = A.D. 1573 he was introduced to Akbar by Jalāl Khān Qūrchi and Iḥākīm 'Ayn-ul-Mulk, and was enrolled among the learned men of the imperial court. According to his own statement in the preface, he commenced the present work shortly after the death of his intimate friend Nizām-ud-Din Aḥmad (the author of the well-known history Tabaqāt-i-Akbarī, noticed above), which took place in A.H. 1003 = A.D. 1594, and finished it, as stated in the conclusion, on Friday the 23rd of Jumādā II., A.H. 1004 = 23rd February, 1596.

The work has gained a wide popularity on account of the outspoken tone in which he criticises the religious views of Akbar as well as of others who departed from his own orthodox faith in the doctrines of Islām; and, although it is based on some earlier works, among which he specially mentions the Tārīkh-i-Mubārak Shāhī and the Nizām-ut-Tawārikh-i-Nizāmī (i.e. the Tabaqāt-i-Akbarī), it contains much original matter and gives very interesting and valuable biographies of the renowned saints, physicians, scholars and poets of Akbar's time. The book was kept secret for a long while, and, according to some, was made public during the reign of Jahāngir. Badā'ūnī died shortly after the composition of this work, in A.H. 1004 = A.D. 1596. Āzād, in his Khizānah-i-Āmirah, p. 323, on the authority of the author of the Ṣamarāt-ul-Quds, who was a pupil of Badā'ūnī, gives this year for the author's death.

The work has been edited in the Bibliotheca Indica by Maulawī Aḥmad 'Alī, 3 vols., Calcutta, 1868-9. A notice of the author and his compositions, with all the passages relating to him which occur in the text, is given at the end of the third volume. An account of the author's life will also be found in Blochmann's Ā'im-i-Akbarī, vol. i., p. 104. The work has been fully described by Sir H. Eliot, Bibliographical Index, pp. 219-258, and History of India, vol. v., pp. 477-549. See also Lees, J.R.A.S., N.S., vol. iii., p. 455. Extracts relating to

Akbar's religious innovations are given by H. H. Wilson, Works, vol. ii., pp. 379-400. A condensed translation of the entire work, by Wm. Erskine, is preserved in the British Museum, Add. 26,609; and some portions of Akbar's reign, translated by Dr. John Leyden, will be found in Add. 26,601. For other copies of the work see Rieu, i., p. 222; Ethé, Bodl. Lib. Catalogue, Nos. 192-194; Ethé, Ind. Office Lib. Catalogue, Nos. 233-234.

The text is only divided by rubrics. The first part, from Subuktagin to Humáyūn's death, ends on fol. 167^a. The second part, dealing with the first forty years of Akbar's reign, ends on fol. 320^a. Notices of *Shaykhs*, fol. 320^a; 'Ulamā, fol. 344^b; Physicians, fol. 380^b; Poets, in alphabetical order, fol. 383^b.

Written in cursive Indian character, at the request of one Lālah Basant Rāi, لاله بسنت راي

Dated Sialkot, 17 Rajab, A.H. 1141.

Scribe محمد محسن ولد محمد عیاض سیالکوٹی

No. 537.

fol. 67; lines 16; size $8 \times 5\frac{1}{2}$; $5\frac{1}{2} \times 3\frac{3}{4}$.

تاریخ حقی

TĀRĪKH-I-HAQQÎ. ✓

A compendious general history of India from the time of Mu'izz-ud-Din Muḥammad bin Sām to the reign of Akbar.

Author: 'Abd-ul-Ḥaqq, takhḥalluṣ Haqqî, of Dihli, عبد الحق متخلص به عقی الدهلوی.

Beginning:—

اللهم مالك الملك تؤتي الملك من تشاء وتنزع الملك ممن تشاء
النع

The author is the celebrated saint of India, mentioned in No. 490, vol. vi.

In the preface the author tells us that he based his account of the period from the time of Mu'izz-ud-Din Sām to Sulṭān Nāṣir-ud-Din

Maḥmūd, son of Sultān Shams-ud-Dīn Īltamish, on the *Tabaqāt-i-Nāṣirī*; of the period from Sultān Ghiyās-ud-Dīn Balban to Sultān Firūz, on the *Tārīkh-i-Firūz Shāhī* (of *Ḍiyā-i-Baranī*); and of the last period, extending from the reign of Shāh Bahlūl Lodī to that of Akbar, on oral tradition and observation.

On fol. 41^a the author gives us to understand that at the time of writing this book above forty years of the reign of Akbar had passed. In the conclusion he tells us that he brought the history of the Deccan kings down to A.H. 937 = A.D. 1530, and that, as the history of the kings who reigned after that year down to the time of writing this book, in A.H. 1005 = A.D. 1596, was not available to him, he could not add it to the work. He also says that for similar reasons he could not give a detailed account of the kings of Sind and Kashmīr.

He gives the following chronogram expressing the date of composition, A.H. 1005:—

ناقص چو فتاد سال تاریخش را
از ذکر ملوک یازده ناقص کن

(1016 - 11 = A.H. 1005. ذکر ملوک)

Contents:—

Sultāns of Dillī from the time of Sultān Mu'izz-ud-Dīn Muḥammad bin Sām to the accession of Akbar, fol. 3^a.

Sultāns of Bengal, fol. 41^b.

Sultāns of Jaunpūr, fol. 51^a.

Kings of Mandū, fol. 52^a.

Sultāns of Gujarāt, fol. 58^b.

Kings of the Deccan, fol. 62^a.

Kings of Multān, fol. 65^b.

Rulers of Kashmīr, fol. 66^b.

This copy agrees with the earlier recension of the work mentioned in Rien, i., p. 224. An account of the work will be found in Elliot, Bibliographical Index, pp. 273-280, and History of India, vol. vi., pp. 175-181. See also Morley, Descriptive Catalogue, p. 62.

The work is also called ذکر الملوك. In the present copy the title is wrongly given as تاریخ بادشاهان دکن.

Written in hasty Nasta'liq, with the headings in red.

Dated Thursday afternoon, 17 Jumādā II., A.H. 1023.

Scribe منشی غلام محمد

No. 538.

fol. 427; lines 21; size $15\frac{1}{4} \times 8\frac{3}{4}$; $10\frac{3}{4} \times 6\frac{1}{4}$.

گلشن ابراهیمی

GULSHAN-I-IBRÂHÎMÎ.

A general history of India from the earliest times to A.H. 1015 = A.D. 1606.

Author: Muḥammad Qâsim Hindû Shâh Astarâbâdî, commonly called Firîshṭah, محمد قاسم هندو شاه استرآبادی الفریشته.

The author, who was born in Astarâbâd about A.H. 960 = A.D. 1552, came to India at an early age with his father Maulânâ Gulâm 'Alî Hindû Shâh, who settled in Aḥmadnagar, and was appointed tutor to the son of Murtaḍâ Nizâm Shâh. He enjoyed the favour of Nizâm Shâh and his son and successor Mirân Ḥusayn Nizâm Shâh. Firîshṭah tells us in the preface that in A.H. 998 = A.D. 1589 he left Aḥmadnagar and reached the Bijâpûr court, where Ibrâhîm 'Âdil Shâh (A.H. 988-1037 = A.D. 1580-1627) asked him to write the present history, which he presented to his Majesty in A.H. 1015 = A.D. 1606. In the same year the king sent him on an embassy to Jahângir's court at Lahore. The date of Firîshṭah's death is not known; but it is evident that he attained an advanced age, and was still alive in A.H. 1033 = A.D. 1623, which is the latest date mentioned by him (in connection with the death of Bahâdur Khân Fârûqî).

A very good account of the work and its author, by J. Mohl, will be found in the *Journal des Savants*, 1840, pp. 212-226, 354-372 and 392-403. See also Elliot, *Bibliographical Index*, pp. 310-339; *History of India*, vol. vi., pp. 207-236; Rieu, i., p. 225; W. Morley, pp. 65-68; Stewart, p. 12; Ethé, *Bodl. Lib. Cat.*, No. 217; Ethé, *India Office Lib. Cat.*, Nos. 291-302. Mehren, *Copenhagen Catalogue*, p. 11, mentions a medical work by Firîshṭah entitled دستور الاطبا.

The work is commonly called, after the author, تاریخ فرشته, and is also styled تاریخ نورس نامه. It forms the main source of all the later works on the general histories. It is remarkable for its impartiality, and Sir Henry Elliot rightly observes that the author does not flatter even the prince in whose reign he lived.

It has been lithographed at Bombay and Poona in 1832; second edition, Lucknow, A.H. 1281. The whole work has been translated into English by General J. Briggs, in his *History of the Rise of the*

Mahomedan Power in India, 4 vols., London, 1829. Former translations of select portions of the same work are to be found in Alexander Dow's History of Hindostan, London, 1768; Jonathan Scott's History of Dekhan, Shrewsbury, 1794; and Anderson's Account of Malabar, Asiatic Miscellany, 1786.

The work is divided into a Muqaddimah, twelve Maqâlahs, and a Khâtimah, and is here arranged in two volumes bound separately, as follows:—

VOL. I.

Beginning:—

پیش وجود همه آیندگان - پیش بقای همه پابندگان

Contents:—

Muqaddimah. Tenets of the Hindus; the history of the early Rājahs of Hindūstān, and the first appearance of Islām in India, fol. 5^a.

Maqâlah I. Ġaznawī Sultāns of Lāhaur, fol. 23^b.

Maqâlah II. Sultāns of Dihli, fol. 76^b.

Maqâlah III. Kings of Deccan, in six Raudahs:—1. Kings of Gulbargah, or Bahuranis, fol. 307^b.

No. 539.

fol. 410; lines and size same as above.

VOL. II.

Continuation of the preceding copy.

Beginning:—

از گلشن اخبار گیتی پروران و چمن آثار کشور شناسان الت

Maqâlah III. (contd.). Raudah 2, The 'Âdilshāhī Kings, fol. 1^a; 3, Kings of Ahmadnagar, or Nizāmshāhīs, fol. 133^a; 4, Kings of Tiling, or Qutubshāhīs, fol. 202^a; 5, Kings of Berar, or 'Imādshāhīs, fol. 209^b; 6, Kings of Bedar, or Baridis, fol. 211^b.

Maqâlah IV. Sultāns of Gujarāt, fol. 213^a.

Maqâlah V. Kings of Mālwah and Mandū, fol. 271^b.

Maqâlah VI. Fārūqī kings of Burhānpūr, fol. 306^a.

Maqâlah VII. Sultāns of Bengal, and the Sharqī kings of Jaunpūr, fol. 319^a.

Maqālah VIII. Rulers of Sind, Tattah, and Multān, fol. 331^a.

Maqālah IX. Zamindārs of Sind, fol. 336^b.

Maqālah X. Kings of Kashmīr, fol. 349^a.

Maqālah XI. Account of Malabar, fol. 379^b.

Maqālah XII. Saints of India, fol. 384^b.

The MS. ends with an account of Khusrau Dihlawī. The Khâtimah, giving a description of India, is wanting in this copy.

Written in ordinary Indian Ta'liq, within coloured ruled borders, with the headings in red.

Not dated, apparently 19th century.

The MS. is in a damaged condition, and almost all the folios are loosened. A note dated A.H. 1262 at the end of each volume says that the MS. was purchased by Ahmad bin 'Abd-ur-Rahim Şafipûri. The note is followed by his seal, dated A.H. 1249.

No. 540.

fol. 462; lines 17; size $12\frac{1}{2} \times 6\frac{1}{4}$; $9\frac{3}{4} \times 4\frac{1}{4}$.

خلاصۃ التواریخ

KHULÂŞAT-UT-TAWÂRÎKH.

A general history of India from the earliest times to the accession of Aurangzib.

Beginning:—

لشاش نگارخانه کائنات و مصور کارگاه ممکنات چون اقتضای آن
کرد الخ

The author, who does not mention his name anywhere in the text and gives no particulars about himself, was a Khattri Hindû of Patyālah. His name, however, occurs in the subscriptions of several MSS., and has been variously read: Sanjān by Morley and Sprenger, Subhān by Lees and Elliot, and Sujān by Garcin de Tassy. The last reading, which represents a Hindû name of frequent occurrence, and which is very distinct in MS. No. 363, Ethé, India Office Lib. Cat., is probably correct. The author enumerates no less than twenty-seven works on which he founded the present composition. They are:—The Persian translations

of the *Mahābhārata*, *Rāmāyana*, and *Harivansa*, made by order of Akbar. The *Bhagavata* and *Yogavasishṭa*, translated by *Shaykh Ahmad* and others for Prince *Dārā Shikūh*. *Gulafshān*, a translation of the *Singhāsan battisī*. *Padmāvat*, a history of *Ratanen* of *Chitaur*. *Rājavalī* by *Bidhādhar*, translated into Persian by *Nibāhūrām*. *Rājatarangini* by *Pandit Raghū Nāth*, translated from the Sanskrit by *Maulānā Imād-ud-Din*. *Tārikh-i-Mahmūd Gāznawī* by *Maulānā 'Unsuī*. *Tārikh-i-Sultān Shihāb-ud-Din Gūri*. *Tārikh-i-Sultān 'Alā-ud-Din Khiljī*. *Tārikh-i-Firūzshāhī* by *Maulānā A'azz-ud-Din Khālid Khānī*. *Tārikh-i-Afāginah* by *Husayn Khān Afghān*. *Zafar Nāmāh* by *Sharaf-ud-Din 'Alī Yazdī*. *Timūr Nāmāh* by *Hātifi*. *Tārikh-i-Bāburi*, translated from the *Turkī* original by *Mirzā 'Abd-ur-Rahīm Khān Khānān*. *Akbar Nāmāh* by *Abu'l Faḍl*. *Tārikh-i-Akbar Shāhī* by 'Atā Beg *Qazwinī*. *Akbar Nāmāh* by *Shaykh Hahdād Munshi Murtaḍā-Khānī*. *Tabaqāt-i-Akbarī* by *Nizām-ud-Din Ahmad Bakhshī*. *Iqbāl Nāmāh*. *Jahāngir Nāmāh*. *Tārikh-i-Shāh Jahān* by *Wāsiḥ Khān*, corrected by *Sa'd Ullah Khān*. *Tārikh-i-Ālamgiri* by *Mir Muḥammad Kāzīm*. *Tārikh-i-Kashmir*, translated from the *Kashmirī* language, by *Maulānā Shāh Muḥammad Shāhābādī*. *Tārikh-i-Bahādūr Shāhī* of *Gujarāt*.

We learn from the preface that the author devoted two years to the composition of the work, completing it in the fortieth year of *Aurangzib's* reign, corresponding to A.H. 1107 = A.D. 1695. The history virtually closes with the accession of *Anrangzib* and his contest with *Dārā Shikūh*. The last few lines, in which it is said that *Aurangzib* died on Friday, 28 *Du'lqa'ad*, A.H. 1118 = A.D. 1706, at the age of ninety-two years and seventeen days, after a reign of fifty-one years, two months and twenty-eight days, must have been added subsequently.

Contents:—

Account of the *Hindūs*, their traditions, religious sects and castes, fol. 9^a.

Description of the *Subahs* of *Hindūstān*, fol. 25^b.

History of the *Hindū Rājās* from *Judhishtir* to the *Muhammadan* conquest, fol. 82^b.

History of the *Muhammadian* kings, from *Subuktagin* to *Bahlūl Lodī*, fol. 154^b.

The *Timurides* from *Bābur* to the accession of *Aurangzib*, fol. 261^b.

It is remarkable that there is hardly anything to indicate that the work was written by a *Hindu*, except that the date of composition is given not only in the *Hijrah* and *Julūs* years, but also in the era of the *Kaliyug*, *Bikramājī* and *Salivāhana*.

The contents of the work have been fully described in *Morley*, *Descriptive Catalogue*, p. 69, and in *Elliot*, *History of India*, vol. viii., pp. 5–12. See also *N. Lees*, *Journal of the Royal As. Soc.*, New Series, vol. iii., p. 423; *Garcin de Tassy*, *Journal Asiatique*, 5^e Série, vol. iii.,

p. 366, and Hist. de la Litt. Hind., vol. i., p. 31; J. Aumer, p. 84; Mackenzie Collection, vol. ii., p. 121; Biblioth. Sprenger., No. 221; Rieu, i., p. 230; Ethé, Bodl. Lib. Cat., No. 246, and Ethé, Ind. Office Lib. Cat., Nos. 362-364. The work has been translated into Urdu by Mir Shīr 'Alī Afsūs, under the title of Ârâ'ish-i-Mahfil.

Capt. N. Lees forms a very high opinion of the Khulāṣat-ut-Tawārīkh and says that it is "one of the most carefully compiled general histories of India." He then proceeds to say that the well-known Siyar-ul-Muta'akhkhirin is almost a verbal transcript of the present work. On the other hand, Sir H. Elliot gives us to understand that the Khulāṣah is only a copy of an earlier work called Mukhtāṣar, of which only one imperfect MS., containing neither author's name nor date of composition, is mentioned by him. Capt. N. Lees and Sir H. Elliot are thus in direct antagonism. Capt. N. Lees's account of the Khulāṣah seems to be exaggerated. The Hindū period, which alone occupies nearly one-third of the whole work, contains a useful account of the products of Hindūstān, and its geography, as known in Aurangzib's time: but the history of the Muhammadan dynasties previous to the Mughal conquest is comparatively meagre. The account of Bābur, Humāyūn, Akbar and Jahāngīr is full, but that of Shāh Jahān, for which the author refers us to Wārīs Khān's history, is concise. He enters into minute details in recounting the contest between Aurangzib and his brothers. He does not devote separate chapters to the various independent kingdoms. An account of the kings of Multān is given in the reign of Bābur, and accounts of Mālwan, Gujarāt, Bengal, Kashmīr, Sind and the Deccan are given in the reign of Akbar. It may be remarked here, that on the whole the work contains little which is not found in the Tārīkh-i-Finshihah, but the matter is differently arranged; and although the author quotes no less than twenty-seven authorities as his sources, there is hardly anything in the work to show that he really consulted any of the rare and unusual works included in his list.

Written in ordinary Nasta'liq, within coloured ruled borders, with the headings in red. An ordinary illuminated head-piece. Some folios towards the end are written diagonally. Spaces for illustrations have been left blank in three or four places.

Dated 7 Rajab, A.H. 1234, corresponding to 3 May, 1819.

Scribe سالکرام

No. 541.

fol. 267; lines 13; size $8\frac{1}{4} \times 5$; $6 \times 3\frac{1}{4}$.

هفت گلشن

HAFT GULSHAN.

A general history of India from the earliest times to A.H. 1132 = A.D. 1719.

Author: Muḥammad Hādī, entitled Kāmwar Khān, محمد هادی،
المخاطب کامور خان.

Beginning:—

الحمد لله رب العالمين والعاقبة للمتقين كه قدرت بالغه الخ

Muḥammad Hādī, who is not to be confounded with the continuator of the *Jahāngir Nāmāh*, was a retainer of prince Rafī‘-ush-Shān, at whose recommendation—so he tells us in the second volume of the *Tadkirat-us-Salāṭin-i-Chagatā*, fol. 337^b (noticed hereafter)—he received the title of Kāmwar Khān and the office of Mir Sāmān to that prince’s son, Muḥammad Ibrāhīm, in the second year of Bahādur Shāh’s reign:—

راقم این مائعات حسب العرض بادشاهزاده والا گهر شاه رفیع
الشان بهادر باضافه صدیقات بیست سوار و بخطاب کامور خان و میر
سامانی سرکار شاهزاده محمد ابراهیم سرمایہ آبرو بدست آورد

Dr. Rieu, who, p. 274^a, confounds the author with the continuator of the *Jahāngir Nāmāh*, is also in error in his “Additions and Corrections” in holding that the author was a retainer of prince ‘Azīm-ush-Shān, and that at his recommendation he received the title of Kāmwar Khān and the office of Mir Sāmān to that prince’s son. Muḥammad Ibrāhīm was the son of Rafī‘-ush-Shān and not of ‘Azīm-ush-Shān.

This copy exactly agrees with that of Rieu, p. 908. See also Elliot, *History of India*, vol. viii., pp. 13–16. Dr. Ethé, *India Office Lib. Cat.*, No. 394, notices an autograph copy of the work, written by the author in A.H. 1136 and finished in the month of Muḥarram of that year.

The *Haft Gulshan* is divided, as its name implies, into seven

Gulshans (rose-beds), some of which are sub-divided into Gulbans (rose-bushes), as follows:—

First Gulshan—in three Gulbans.

1. Kings of Dīhli from the earliest times to Bābur, fol. 5^a.

The author at the end of this Gulban expresses his desire to write a second volume devoting it to the history of the Timurids from Bābur to Muḥammad Shāh, انشاء الله تعالى مفصلاً و مجملہ کیفیت این سلاطین تا حالت تحریر کہ نوبت سلطنت بہ ابو نصر قطب الدین محمد بادشاہ بہادر شاہ ولد جہان شاہ ابن بہادر شاہ غازی رسیدہ بتحریر در آورده جلد دوم مرتب سازد

2. Shārqī kings of Jaupār, fol. 112^a.

3. (Wrongly called here گلین دوم), Kings of Mālwah, fol. 117^a.

Second Gulshan—in two Gulbans.

1. Kings of Gujārāt, fol. 134^b.

2. Kings of Khāndīsh, fol. 154^b.

Third Gulshan—in one Gulban.

Kings of Bengal, fol. 162^a.

Fourth Gulshan—in six Gulbans.

1. Bahmanī Sultāns in the Deccan, fol. 165^b.

2. ‘Ādilshāhs of Bijāpūr, fol. 189^b.

3. Nizāmshāhs of Ahmadnagar, fol. 212^a.

4. Qutbshāhs of Haydarābād, fol. 228^b.

5. ‘Imādshāhs of Berār, fol. 235^a.

6. Barīdshāhs of Bidar, fol. 236^b.

Fifth Gulshan—in two Gulbans.

1. Jāms of Sind, fol. 238^b.

2. Rulers of Multān, fol. 241^a.

Sixth Gulshan—in one Gulban.

Rulers of Kashmīr, fol. 245^a.

Seventh Gulshan—in one Gulban.

Indian saints, fol. 255^a.

Several extracts translated by Munshi Sadāsukh Lāl are preserved in the British Museum, Add. 30,782, foll. 3–60.

An index of the contents is given at the beginning of the copy.

Written in Indian Nīm-Shikastah, with red headings throughout.

Not dated, apparently 19th century.

The MS. is in a damaged condition.

No. 542.

fol. 141; lines 15; size $10\frac{1}{4} \times 6\frac{1}{2}$; $8\frac{1}{4} \times 4\frac{1}{2}$.

چهار گلشن

CHAHÂR GULSHAN. ✓

A general history of India from the earliest times to A.H. 1173 = A.D. 1759.

Author: Râi Chatarman, رای چترمن.

There are two prefaces to the work. The first preface is by the author's grandson, Chandar Bhân Munshî, چندر بہان منشی (in Rien, iii., p. 910, Râi Khân Munshî), a kâyasth of the Saksinah tribe, who edited the work after the author's death and added a preface in A.H. 1204 = A.D. 1789, which date is expressed by the chronogram (fol. 2^b)—

دایماً سیراب بادا چار گلشن در جهان

This preface begins on fol. 1^b:—

اجزای جند مسمی بہ چار گلشن مولفہ مظهر دانش و بینش
منتخب نسخہ آفرینش مجموعہ فہرست معانی و فہرست مجموعہ
سخندانی برگزیدہ زمن رای چترمن کہ مشتمل است الخ

In the second preface, written by the author himself, it is stated that the work was composed in A.H. 1173 = A.D. 1759, for which the author gives the chronogram چترمن نیک گلشن. A second title assigned to the work by the author (fol. 3^a) is اخبار النوادر. In the concluding lines it is stated that the history, containing a description of 22 *Ṣubahs* which were under the kings of Hindūstān, begins with Rajah Judishtir and ends with Shāh Jahān II., A.H. 1173 = A.D. 1759, and that it was written by desire of the Wazir Gāzi-ud-Dīn Khān, alias Shihāb-ud-Dīn Khān, at the time of the second invasion of Alḥmad Shāh Abdālī.

The author's preface begins thus on fol. 2^b:—

سپاس بیرون از قیاس پادشاهی را سزد الخ

The work is divided, as its name implies, into four sections called Gulshans (and not Chamans as mentioned in Rien, *ib.*), as follows:—

Gulshan I. Şûbahs of Hindûstân. This section, beginning with the Şûbahs of Dihli, contains a short history of the province and its rulers from Râjah Judîshîr to Shâh Jahân II., A.H. 1173 = A.D. 1759 (fol. 3^v), followed by notices of the Muslim saints of the Şûbah (fol. 21^b), its places of pilgrimage and other famous localities (fol. 36^b), its rivers (fol. 39^b), and its subdivisions (fol. 40^a). A similar arrangement is observed under each of the other Şûbahs, viz. Akbarâbâd (fol. 42^a), Lâhaur (fol. 46^a), Multân (fol. 50^a), Tattah (fol. 52^a), Kashmîr (fol. 53^b), Orissa (fol. 58^b), Bengal (fol. 60^a), Bihâr (fol. 63^b), Ilâhâbâd (fol. 65^b), Oude (fol. 68^b), Ajmîr (fol. 70^a), Gujarât (fol. 72^b), Mâlwah (fol. 77^a), and Kâbul (fol. 81^a).

Gulshan II. Includes a topographical account of the Şûbahs of the Deccan, viz. Berâr (fol. 84^b), Khândîsh (fol. 86^a), Anrangâbâd (fol. 87^b), Bijâpûr (fol. 89^a), Golconda (fol. 91^b), and Muḥammadâbâd (fol. 94^b). This is followed by a short history of the local dynasties, namely: Bahmanîs (fol. 96^a), ‘Âdilshâhis (fol. 102^b), Nizâmshâhis (fol. 104^b), Qutub Shâhis (fol. 110^v), ‘Imâdis (fol. 112^b), Baridîs (fol. 113^a), Siwâ and Sambha (on the margin fol. 113^a). The section ends with an account of the fortresses of the Deccan (fol. 116^b), and notices of its saints (fol. 118^a).

Gulshan III. Itineraries from Dihli to various parts of India (fol. 120^v).

Gulshan IV. Orders of Muslim and Hindû saints (fol. 127^a).

A copy of the work is noticed in Rien, *loc. cit.*; see also Elliot, History of India, vol. viii., p. 255.

Written in good Indian Nasta‘liq, within coloured ruled borders, with an illuminated head-piece and a double-page ‘Unwân. The headings are written in red throughout.

Not dated; apparently 19th century.

No. 543.

fol. 287; lines 12; size 9×6 ; $6\frac{1}{4} \times 4\frac{1}{4}$.

حقیقتبائی ہندوستان

ḤAQĪQATHĀ-I-HINDŪSTĀN.

A historical and topographical account of the Ṣūbahs of Hindūstān and the Deccan.

Author: Lachhmī Narāyan, with the takhalluṣ *Shāfiq*, of Aurangābād, لچھمی نراین المتخلص بہ شفیق اورنگ آبادی.

Beginning:—

بعد حمد جهاندار جان آفرین خداوند زمان و زمین جل جلالہ

The author, though a Hindu by birth and origin, begins the work with the praise of God and the Prophet (حمد و نعت), like all Muhammadan authors. He tells us that his father Rāi Mansārām, whose family for four generations was indebted to the bounties of Nawwāb Āṣaf Jāh, and who was then (A.H. 1204 = A.D. 1789) the Dīwān of the said Nawwāb, sent to him in Ḥaydarābād from Aurangābād, his native place, some time-worn and worm-eaten revenue returns, which were prepared by his grandfather and signed by Nizām-ul-Mulk. They commenced from various dates and were brought down to the Faṣlī year 1139. As these papers were of importance and contained revenue accounts and military statistics (مداخل و محاصل ممالک و جمعیت), he recast the contents in a more intelligible form, and added to them further useful information. The dedication to Captain William Patrick, found in Rieu's copy, is wanting here. The title of the work forms a chronogram for the date of its composition.

Besides this work, the author wrote, in A.H. 1200 = A.D. 1785, a history of the Deccan, entitled *Tanmiq-i-Shigarf*, تمیق شگرف (see Ethé, India Office Lib., Nos. 447-448), a history of the Mahrattas in A.H. 1214 = A.D. 1799, called *Bisat al-Ghannām* (see Rieu, i., p. 328^b), and a description of Ḥaydarābād (see Rieu, i., p. 327^a).

The work is divided into four Maqālahs, as follows:—

- I. The revenue returns above-mentioned, fol. 2^a.
- II. Account of the Ṣūbahs of Hindūstān in the following order:—
Shāh Jahānābād (Dil.lī). *Akbarābād* (Āgrah), *Ilāhābād*, *Awadh*,

Bihâr, Bengal, Orissa, Mâlwah, Ajmîr, Gujarât, Tattah, Multân, Lâhaur, Kashmîr, Kâbul, fol. 42^b.

- III. Account of the Šâlâlis of the Deccan, viz. Khandish, Berâr, Aurangâbâd, Bedâr, Bijâpûr, and Haydarâbâd, fol. 93^a.
 IV. A short chronicle of the Muhammadan rulers of India from Sultân Mu'izz-ud-Din Sam down to A.H. 1204 = A.D. 1789, in the reign of Shâh 'Âlam, fol. 213^a.

At the end the date of completion, A.H. 1204 = A.D. 1789, is expressed by the chronogram **ختم مجموعه**.

For other copies see Rieu, i., p. 238^a; Ethé, India Office Library, No. 426. See also Mackenzie Collection, vol. ii., p. 127.

Written in careless 'Ta'liq, with the headings in red.

Not dated; apparently 19th century.

No. 544.

fol. 336; lines 15; size $9\frac{3}{4} \times 5\frac{1}{2}$; 7×4 .

بحر المراج

BAHR-UL-MAWWÂJ.

A work on the general history of India, by Muḥammad 'Alī Khān Anṣārī, son of 'Izzat-ud-Dawlah Hidāyat Ullah Khān, son of Shams ud-Dawlah Luṭf Ullah Khān Ṣādiq Mutahawwir Jang: **محمد عليخان** انصاري ولد عزت الدوله هدايت الله خان بن شمس الدوله لطيف الله خان صادق مشهور جنگ.

The author gives a detailed account of his ancestors in his later work *Tārīkh-i-Muẓaffarī* (fol. 279^a), noticed below. From this we learn that his grandfather Shams-ud-Dawlah Luṭf Ullah Khān Ṣādiq, a nobleman who held a high office under Muḥammad Shāh, died on Friday, 18 Ramaḍān, at the beginning of the sixth year of Ahmad Shāh's reign, leaving six sons, viz. (1) 'Inayat Khān Rāsikh, the compiler of a collection of letters written by, or to, the Timurides of India, from Humāyūn to Bahādur Shāh, noticed in Rieu, ii., p. 876; (2) Hidāyat Ullah Khān, the author's father; (3) Fākhūr Khān; (4) Shākir Khān,

who wrote a history of Muhammad Shāh and his successors down to the beginning of the reign of Shāh 'Ālam, noticed in Rien, i., p. 279; (5) Muhammad Ibrāhīm Khān; and (6) Nāṣir-ud-Dīn Khān. The author's great-grandfather, Khawājāh 'Abd-ur-Razzāq, was a descendant of Khawājāh 'Abd Ullah Anṣārī, grandson of the Shihābī Abū Ayyūb Anṣārī—hence the word Anṣārī after the author's name. His ancestors and relatives were men of letters and held honourable offices under the kings of Dihli, while he himself was in civil employ in Bihār, and was appointed Dārōgah of the Faujdarī 'Adālat of Tirhut and Hājipur by his patron Muhammad Ridā Khān Shihāzī, Nā'ib Nāzim of Bengal and Bihār, who died at Murshidābād in Ṣafar, A.H. 1206 = A.D. 1792. From the preface to the copy of the Baḥr-ul-Mawwāj, noticed in Elliot, History of India, vol. viii., p. 235, it would appear that the author had previously written a history of the prophets.

There is some confusion about the present work. According to Elliot, History of India, vol. viii., p. 235, the Baḥr-ul-Mawwāj is a general history, divided into nine Chapters and forty-nine Sections, and was completed, A.H. 1209 = A.D. 1794, and contains nothing on the history of India. The British Museum copy (see Rien, iii., p. 1025) also gives the date A.H. 1209, but contains an account of the Durrānīs down to A.H. 1211 = A.D. 1796, and includes only the history of the Gaznawīs, the Gūris, Nādir Shāh and his successors down to Muhammad Khān Qāchār, and the Durrānīs from Aḥmad Shāh to Zamān Shāh. The present copy, treating exclusively of the Indian kings, begins with the early Hindū Rājās and ends with the death of Nāṣir-ud-Dīn Muhammad Shāh, A.H. 1161 = A.D. 1748. The following copy (No. 545), which is only a fragment, comprises a portion of the history of Shāh 'Ālam, ending with A.H. 1200 = A.D. 1785.

The present copy begins thus:—

جلد دوم اخبار السلاطين المسمي بتاريخ بحر المواج از ابتدای مس
جگوک تا اوایل کل جگوک و تا آخر سال يك هزار و دو صد و یازده
هجري نبوي صلى الله عليه وسلم مطابق سال يك هزار و هفتصد و
نود و شش عيسوي عليه السلام - پوشيده نيست كه در اقليم
هندوستان چه از ارباب حكمت و چه از اهل رياضت و چه از زمره
خداوند غيبت در كيشيت آفرينش عالم اختلاف کرده اند -

Although it is said in the above lines that this second volume of the Akhbār-us-Salātīn, entitled Baḥr-ul-Mawwāj, comprises a history (of India) from the earliest time to the end of A.H. 1211, corresponding with A.D. 1796, we find that the narrative in this copy concludes with A.H. 1161 = A.D. 1748.

On fol. 11^a of this copy the author says that he has given an account of the Ġaznawī kings in the first volume of this work:—

... و بعد ازو سلطان محمود غزنوي مکرر به نیت جهاد لشکر
به هندوستان کشیده و غزا نموده و فتوحهاي عظیم او را دست داده
که شمه از ذکر آن در جلد اول گذشت -

Again on fol. 329^a he tells us that he has given a detailed account of Nādir Shāh in the concluding portion of the first volume:—

چنانچه بشرح و بسط در آخر جلد اول نگاشته -

In the concluding lines he distinctly states that he has recorded the history of Aḥmad Shāh, 'Ālamgīr II. and Shāh 'Ālam II. in the third volume:—

چون از ایام سلطنت احمد شاه بن محمد شاه فردوس آرامگاه
فتن عظیم در بنای سلطنت خاندان بابریه راه یافت بما برین احوال
سلطنت احمد شاه بادشاه و حضرت عالمگیر ثانی و شاه عالم
عالی گوهر بادشاه در جلد ثالث نگاشته -

For these reasons it would appear that Muḥammad 'Alī Khān Anṣārī's *Baḥr-ul Mawwāj* is a general history from the earliest times to A.H. 1211 = A.D. 1796; that it is divided into three volumes, the copy mentioned by Elliot being the first volume, of which the British Museum copy is a fragment; that the present copy is the second volume, and No. 545 below is a fragment of the third.

This copy of the second volume begins with the tenth Baḥr, sub-divided into ten Mauj:—

I., fol. 1^b. Early Hindū kings and Rājās; the rise of Islām:
موج اول در ذکر معتقدات اهل هند و راجگان و رایان دهلي
و دیگر ممالك وسعت نشان هندوستان و بعضي متمدنات
ضروري آن و طلوع آفتاب عالمتاب دین محمدی صلی الله
علیه و آله وسلم در آن بلاد

II., fol. 11^a. Kings of Dihli از
موج دوم در ذکر سلاطین دهلي از
شهاب الدین غوري تا ابراهيم لودي بیست و شش تن مدت
سلطنت ایشان سیصد و پنجاه و پنج سال -

III., fol. 48^b. The Deccan kings : موج سیوم در ذکر سلاطین دکن .

This is divided into six *Ṭabaqât*, viz. (1) the Bahmanis, (2) the Baridis, fol. 71^a, (3) the *ʿImād Shāhīs*, fol. 78^b, (4) the *Nizām-ul-Mulkis*, fol. 79^b, (5) the *ʿĀdil Khānīs*, fol. 83^a, (6) the *Qutb-ul-Mulkis*, fol. 86^b.

IV., fol. 87^a. Kings of Gujarāt : موج چهارم در ذکر دلاّت گجرات - مدت یکصد و هشتاد و هفت سال - پانزده نفر فرمان روائی کردند -

V., fol. 93^b. Rulers of Sind : موج پنجم در ذکر حکام سند

VI., fol. 103^a. Kings of Bengal : موج ششم در ذکر ملوک بنگاله

VII., fol. 106^a. Kings of Mālwah : موج هفتم در ذکر سلاطین مالوه

VIII., fol. 111^a. Kings of *Khândish* or the *Fârûqis* : موج هشتم در ذکر مرزبانان ولایات خاندیس که اینها را فاروقیه خوانند - دوازده تن - مدت حکومت شان قریب دویست سال -

IX., fol. 113^b. Kings of Jaunpūr : موج نهم در ذکر فرمانروایان چولپور - شش تن

X., fol. 116^a. Rulers of Kashmīr : موج دهم در ذکر ملوک کشمیر - شانزده تن -

The eleventh *Baḥr*, comprising the history of the Timurides of India, is subdivided into fourteen *Manj*, of which only the following eleven are extant in this copy :—

- I. History of Bābur, fol. 122^a.
- II. Humāyūn, fol. 125^a.
- III. Akbar, fol. 139^b.
- IV. Jahāngīr, fol. 145^a.
- V. *Shāh Jahān*, fol. 154^a.
- VI. Aurangzib, fol. 167^b.
- VII. Bahādur *Shāh*, fol. 192^a.
- VIII. Muʿizz-ud-Dīn Jahāndār *Shāh*, fol. 208ⁱ.
- IX. Farrukh Siyar, fol. 216^b.
- X. Rafīʿ-ud-Darajāt and Rafīʿ-ud-Dawlah, fol. 226^b.
- XI. Nāṣir-ud-Dīn Muḥammad *Shāh*, fol. 228^a.

The narrative closes with an account of the death of Nāṣir-ud-Dīn Muḥammad *Shāh*, followed by a short topographical account of the different *Sûbahs* of India.

The early part of the work is very brief and summary. The contents are much the same as those of other general Indian histories, of which this portion seems to be an abridgment. Indeed, in a passage on fol. 48^a, the author admits that he has abridged the account of the Bahmanî kings from the Nauras Nāmah of Muḥammad Qāsim Firīshṭah: در ذکر ملوک بهمنیه که از تاریخ نورس نامه تألیف محمد قاسم مشهور به فرشته انتخاب شده. The latter portion, devoted to the reign of Nāṣir-ud-Dīn Muḥammad Shāh, is much fuller and more useful. The events are narrated year by year and the affairs in Bengal during that period are fully dealt with.

A table of the contents of the work is given at the beginning of the MS.

Written in ordinary Indian Taṣliq, apparently in the beginning of the 19th century. The headings are written in red. Marginal emendations are found in some places.

No. 545.

fol. 128; lines 15; size 10 × 6; 8 × 3½.

This MS., defective at both ends, and endorsed as شاه عالم نامه (Shāh 'Ālam Nāmah), contains the history of Shāh 'Ālam II. from his accession, A.H. 1173 = A.D. 1759, to the 27th year of his reign, A.H. 1200 = A.D. 1785. The name of the author and the title of the work are not found in the text, but internal evidence suggests that it is a fragment of Vol. III. of Muḥammad 'Alī Khān Anṣārī's Baḥr-ul-Mawwāj, to which he refers in the concluding lines of the preceding work.

The contents of this copy agree almost word for word with those of the corresponding portion of that author's Tārīkh-i-Muẓaffarī, noticed later on. See also Rieu, iii., p. 925, where is mentioned a history of Shāh 'Ālam, endorsed by Sir H. Elliot "Shāh 'Ālamnāma, by Muḥammad 'Alī Khān," which, according to Dr. Rieu, is a portion of the Tārīkh-i-Muẓaffarī.

This MS. breaks off abruptly with an account of Mahājī Sindhiya's defeat by Rājah Partāb Singh in the beginning of Ramaḍān, A.H. 1200 = A.D. 1786. The history of the reigns of Aḥmad Shāh (A.H. 1161-1167 = A.D. 1748-1754), 'Ālamgīr II. (A.H. 1167-1173 = A.D. 1754-1759), and of the last twenty years of Shāh 'Ālam II. (i.e. A.H. 1201-1221 = A.D. 1787-1806), is wanting.

The MS. ends thus:—

و نانا پندت و لکھوا دادا با دو هزار مردم که از طرف مهاجی

To give an appearance of completeness to the MS. someone has added at the end a record (as follows) of the death of *Shāh 'Ālam* and the accession of Akbar II., which, as we know, took place in A.H. 1221 = A.D. 1806.

روانه شده بودند بطرف دکن فوت شدند و حضرت شاه عالم
بتاریخ ششم رمضان المبارک سنه (sir) هجری به طرف جنت رحلت
فرمودند و حضرت ابو النصر معین الدین محمد اکبر بادشاه غازی
بسلطنت هندوستان جلوس میمنت مانوس فرمودند

A complete list of the contents of the copy is given at the beginning of the MS.

Written in fair Nasta'liq, with the headings in red.

Not dated: apparently 19th century. The fly-leaf at the beginning bears the inscription: "H. Blochmann, 1876."

PARTICULAR HISTORIES OF INDIA.

SULTANS OF DIHLÎ.

No. 546.

fol. 310, lines 17; size 10 × 6; 6½ × 3.

تاریخ فیروز شاهی

TÂRÎKH-I-FÎRÛZ SHÂHÎ.

A portion of Dîyâ-ud-Dîn Baranî's well-known historical work entitled تاریخ فیروز شاهی, which comprises the history of the eight successive kings of Dihlî, from the accession of Sultân Ġiyâs-ud-Dîn Balban, A.H. 664 = A.D. 1266, to the sixth year of Firûz Shâh's reign, A.H. 758 = A.D. 1357.

The present MS. comprises the history of the first three kings of the Tughlak dynasty, viz. from Ġiyâs-ud-Dîn Tughlaq to Firûz Shâh, or A.H. 720-758 = A.D. 1320-1357.

Author: Dîyâ-ud-Dîn Baranî, ضیاء الدین برنی.

Beginning:—

الحمد لله رب العالمين چنین گوید بندۀ امیدوار برحمت
پروردگار ضیاء برنی که چون (در) سنه عشرين و سبعماية سلطان
غیاث الدین تغلق شاه انار الله برهانه بر سریر سلطنت جلوس
فرمود الخ

On p. 23 of the printed edition (Bibl. Ind. Series) *Ḍiyā* says that he completed the work in A.H. 758 = A.D. 1357, and on p. 573 (*ib.*) he tells us that he was then seventy-four years of age. He must have been born then in A.H. 684 = A.D. 1285. He was a favourite disciple of the celebrated saint Khawājah Nizām-ud Din Auliya (*d.* A.H. 725 = A.D. 1324). He frequently associated with learned men and eminent poets, and enjoyed the close friendship of the distinguished poets Amir Khusrāu and Mir Ḥasan of Dihli. His literary fame soon attracted the attention of the learned Sultān Muḥammad Tuḡluq, who, as we know, occupies among the Islamic kings of India a very prominent position in the field of Muḥammadan literature. This emperor showed unlimited favour to *Ḍiyā* and took great delight in his society. After the death of Muḥammad Tuḡluq, the author attached himself to the court of Firūz Shāh. He died probably in or shortly after A.H. 758 = A.H. 1357, and was buried by the side of the tomb of his spiritual guide Shaykh Nizām. See Akhlār-ul-Akhyār, p. 117; Elliot, *History of India*, vol. iii., p. 93 and vol. vi., p. 484. See also Rieu, i., p. 333, and iii., pp. 919-20; Ethé, *Bodl. Lib. Catal.*, Nos. 172-174; Ethé, *Ind. Office Lib. Cat.*, No. 211. The work has been edited in the *Bibliotheca Indica*, Calcutta, 1860. Professor Dowson's complete translation will be found in Elliot, *History of India*, vol. iii., pp. 97-268. The reign of 'Alā-ud-Din has been translated by Major A. R. Fuller, and that of Mu'izz-ud-Din by Mr. P. Whalley; see *Journ. Asiat. Soc. of Bengal*, vol. 38, pp. 181-220, vol. 39, pp. 1-151, and vol. 40, pp. 185-247.

Although the work bears the title *تاریخ فیروز شاہی*, or "History of Firūz Shāh," it contains the account of only the first six years of his reign. An amplification, continuation and completion of the present work, also entitled *تاریخ فیروز شاہی*, giving a complete history of Firūz Shāh's reign from his accession in A.H. 752 = A.D. 1351 to his death in A.H. 790 = A.D. 1389, with a short account of the emperor's previous life, was compiled by Shams-i-Shirāj 'Afif, shortly after A.H. 801 = A.D. 1399. See Rieu, i., p. 241; Ethé, *India Office Lib. Cat.*, Nos. 212-13, etc. etc. Prof. Dowson's translation of a considerable part of 'Afif's work will be found in Elliot's *History of India*, vol. iii., pp. 267-373. See also N. Lees, *Journ. Roy. Asiat. Soc., N.S.*, vol. iii., p. 445.

The *Tārīkh-i-Firūz Shāhī* of *Ḍiyā-i-Baranī* may be said to be a continuation of the *Ṭabaqāt-i-Nāṣiri*, composed in A.H. 658 = A.D. 1260 by Minhāj-i-Sirāj Jūzajānī. *Ḍiyā* begins with the history of India just where Minhāj leaves it. It may also be pointed out that this work is the principal source from which materials for the *Ṭabaqāt-i-Akbar Shāhī* and the *Tārīkh-i-Firishṭah* have been drawn.

Contents:—

History of Sultān Ḡiyās-ud-Din Tuḡluq Shāh (ascended the throne in A.H. 720 = A.D. 1320). fol. 1^b.

Sultān Muḥammad bin Tuḡluq Shāh (ascended the throne in A.H. 725 = A.D. 1324), fol. 220^b.

Firūz Shāh (ascended the throne in A.H. 752 = A.D. 1351), fol. 267^b.

This chapter is sub-divided into the following eleven sections, called Muqaddimah:—

- (1) Accession of Firūz Shāh, fol. 268^b.
- (2) Firūz Shāh's march from Siwistān to Dildī, fol. 273^b.
- (3) His virtues, fol. 280^b.
- (4) His liberalities, fol. 287^a.
- (5) His buildings, fol. 289^b. The fifth Muqaddimah breaks off suddenly in the beginning of the account of the Madrasah-i Firūz Shāhī, after which several folios have been lost.
- (6), (7) The entire sixth Muqaddimah, dealing with Firūz Shāh's canals, and the greater half of the first portion of the seventh Muqaddimah, treating of his rules of government, are missing.
- (8) Conquest of Lakhnauti, fol. 294^a.
- (9) Reception of letters and robes from the Khalifah, fol. 302^b.
- (10) Encouragement of hunting, fol. 304^a.
- (11) The entire eleventh Muqaddimah is wanting.

This copy, though tolerably old, is not free from mistakes. Corrections and marginal notes are not infrequent. Spaces for rubrics are left blank in several places. The last three folios are supplied in a later hand. Several seals of the later kings of Oude, viz. Wājid 'Alī Shāh and Amjad 'Alī Shāh, are affixed at the end of the manuscript.

Written in bold and fair Nasta'liq.

Not dated, apparently 16th century.

No. 547.

سیرت فیروز شاہی

SÎRAT-I-FÎRÛZ SHÂHÎ.

This work, of which no other copy seems to be known, contains a short history of the earlier part of Firūz Shāh's reign, with a detailed account of his virtues and munificence, his buildings, monuments and works of public utility, etc.

Beginning:—

آلج ز جان زندہ برارد نفس
فاتحہٴ عمد خدايست بس

The above lines are introduced by the following Bayt-i-Surkh:—

کتاب سیرت فیروز شاهي
مرتب شد بتائيد الهي

There are three works, sufficiently well known, which recount the events of Firūz Shāh's reign:—

(1) *Tārīkh-i-Firūz Shāhī*, by Diyā-i-Baranī (composed A.H. 758 = A.D. 1356), see the preceding MS. No. 546.

(2) A work by Shams-i-Sirāj 'Afif, also called *Tārīkh-i-Firūz Shāhī*, which is devoted exclusively to the life and reign of that emperor, covering the period A.H. 752–790 = A.D. 1351–1388 (printed in the *Bibliotheca Indica*, Calcutta, 1891, and in part translated into English); see Elliot, *History of India*, vol. iii., pp. 267–273, and compare N. Lees, *Journal of the Royal Asiatic Society*, New Series, vol. iii., p. 445.

(3) A little work, known as *Futūhāt-i-Firūz Shāhī*, or “The Victories of Firūz Shāh,” which records his benevolent actions and the discontinuance of evil practices; his religious ordinances; and the buildings, mosques, etc., which he erected. According to Firishṭah, vol. i., p. 271, Firūz Shāh caused the record contained in this third work to be engraved on the faeces of an octagon-shaped cupola, erected by him on the mosque of Firūzābād. The whole of this brochure has been translated in Elliot, *History of India*, vol. iii., pp. 374–388.

Another history of Firūz Shāh, bearing the usual title *Tārīkh-i-Firūz Shāhī*, by Maulānā 'Azz-ud-Dīn Khālīd Khānī, is mentioned by the author of the *Khulāṣat-ut-Tawārikh* (No. 540) as one of his sources.

The author of the present work does not state his name anywhere. From the following verse at the end we learn that he completed the work in A.H. 772 = A.D. 1370, i.e. the twentieth year of the reign:—

ز تاریخ هفتاد و دو بود و هفتصد
که اتمام این شد ز فضل الهي

After a short doxology the author says that this work, entitled *Sirat-i-Firūz Shāhī*, is divided into four Bābs (chapters):—

و این کتاب را که سیرت فیروز شاهيست بامداد الهي بر چهار
باب در تالیف آورد —

Contents:—

CHAPTER I., without a heading, opens with a few complimentary remarks upon Firūz Shāh's accession. The author then gives a short account of the king's war against the Mughals and their final defeat, after which he briefly mentions the plots organized on different

occasions to kill the emperor. Then follows an account of the king's expedition to Gujarât, and its conquest, which the author concludes (fol. 45^b) with the remark that other victories and expeditions are recorded in other histories of the king:—

و دیگر فتوحات و غزوات که بعون و عنایت الهی مالک رقاب
امم خلد الله ملکه را میسر شد در تواریخ که منسوب است
به حضرت سلطان پناه مسطور است —

The chapter ends with an account of the king's hunting expeditions. Detailed descriptions are given of various kinds of animals and birds, their characteristics, diseases, and treatment. The animals and birds are divided into four classes, according to the signs of the Zodiac, and the suitable seasons for shooting them are mentioned.

CHAPTER II. begins thus on fol. 51^b:—

باب دوم در عدل و احسان و وفا و مروت و دفع فساد قتل
انسان که در عالم آتج

In the first part of this chapter the author gives an account of many varieties of torture inflicted on Moslems in former reigns, but abolished by Firâz Shâh. Other benevolent deeds and noble actions of the king are treated in this chapter, and are mentioned below.

One such action was the prohibition of unlawful cesses collected at the public treasury. The author tells us that in former reigns four-fifths of the war spoil was appropriated to the public treasury, and one-fifth given to the captors. The king ordered that one-fifth should be taken by the State, and four-fifths given to the captors (fol. 61^b).

Another was the revival of the practice of repeating the names and titles of former Moslem sovereigns in the *Khuṭbah* (fol. 62^a).

Others were the suppression of the influence of the *Shi'ahs*, upon whom the king inflicted severe punishment, and whose books he burnt (fol. 63^a); the restoration of villages, lands, etc., to the legal owners (fol. 72^b); the encouragement of learning; the building of monasteries and public places; the defraying of expenses and providing comforts for travellers, holy and learned men (fol. 73^a).

On fol. 74^b the author tells us that when any government servant died his place was given to his son, and cites the example of *Khân Jahân*, after whose death his son received the same honour and distinction.

Another benevolent action was the repairing and rebuilding of edifices and structures built by former kings and nobles (fol. 76^b). The author mentions the tanks of Sultân Îltamish and *Khudâwand Khwâjah*, and

the Minārah of Sultān Mu'izz-ud Dīn bin Muḥammad Sām, which was struck by lightning during Firūz Shāh's reign (in A.H. 770 = A.D. 1368).

Mention is also made of the cultivation of waste lands, and Firūz Shāh's irrigation system, his fondness for laying out gardens, and his works of public utility (fol. 79^a); the propagation of Islām, to further which converts were exempted from Jizyah or poll-tax (fol. 82^a); the respect and love shown to sages and holy men, most of whom the king visited in their abodes (fol. 84^b); the removal of the Minārah-i-Zarrin to Firūzābād (fol. 91^b). Minute details of the removal, illustrated by diagrams, are given.

Fol. 106 opens abruptly with an account of the Madra'ahs, monasteries, tanks, and canals built by the king.

For Firūz Shāh's admonitions and maxims see fol. 107^a.

For an account of his establishment of a hospital, in which he appointed able physicians, and for a list of the medicines kept in the hospital, and the diseases for which they were intended, see fol. 119^b.

For his regard for parents, his objection to the practice of dyeing the hair, and his advice to old men, see foll. 124^b and 130^a. When a noble became old, the king admonished him to direct his thoughts to making atonement for his sins and provision for the next world.

CHAPTER III. begins thus on fol. 137^b:—

باب سیوم اقبال سعادت و کرامت که حق تعالی بعنایت خویش
ذات ولی صفات حضرت سلطنت پناه اله

Prerogatives of the Caliphs and their superiority over all the Moslem kings, fol. 137^b.

Account of the robes which were sent on various occasions to Firūz Shāh and his predecessors, fol. 139^a.

Noble character and virtuous disposition of Firūz Shāh, fol. 143^b.

Prosperity and happiness in the reign of Firūz Shāh, fol. 149^b.

CHAPTER IV. begins thus on fol. 152^b:—

باب چهارم در علم و عقل و حکمت

This chapter treats of the king's attainments in the various branches of Muhammadan literature, and his encouragement of science and learning, with special reference to the following subjects:—

Theology and Law, fol. 152^b. The author tells us that Firūz Shāh was a staunch follower of the Muhammadan Law, and forced his Moslem subjects to observe it strictly.

Ethics and Politics, fol. 153^a. He was fully versed in these subjects.

Astronomy and Astrology, fol. 154^a. The author says that several books and treatises on these subjects were written during this reign,

and that many years were devoted to the construction of astrolabes. The works mentioned here are the following: *دلائل فیروز شاہی*, translated from Hindi into Persian; *شکار نامہ فتحخان*; *کتاب داستہا*; *کتاب ساروالی*: کتاب ودیس کہ آنرا ہرمیکھا گویند (*sic*); *اسطرلاب فیروز شاہی*. The author says that an astrolabe, invented by the emperor himself, was constructed by his order and placed on the highest Minârah of Firûzâbâd. Then follows a description of the astronomical instruments invented by the king; after which, accounts of the motions of the planets and their position in longitude and latitude, of the determination of time, and of prognostication connected with the ascendant of the world are given. For astronomical tables see fol. 161^a-163^b. The author closes this section with the remark that volumes of books on astronomy and astrology, written by the emperor's desire, and astrolabes constructed under his instructions, were preserved in the royal library:—

و مجلدات کتب مفصل و محبوب مشرَح کہ درین فن بتصنیف رای
ہمایون مرتب شدہ و اسطرلابات کہ ترتیب آن بامر و ارشاد حضرت
مختص است در کتابخانہ خاص موجود و مہیا است

Medicine, fol. 165^a. Under this section the author treats of the structure of the human body and the anatomy of its several parts; diseases of the various parts of the body and their treatment. It is observed here that the king was wonderfully well versed in the science of medicine, and that the *کتاب طب فیروز شاہی*, written by the king's order and dictation, contains prescriptions for diseases not found in works like *اغراض* and *قانون*, ذخیرہ.

کتاب طب فیروز شاہی کہ باملا و ارشاد ہمایون مولف شدہ
است شاہد صدق است — معالجات جمیع امراض (کہ) در ذخیرہ
و قانون و اغراض نیابند از آن کتاب مستفاد است —

War Instruments and Arms, fol. 179^b. This section treats of the war instruments and arms preserved in the royal armoury, most of which were made according to the designs given by the king himself. The king, it is said, was chivalrous, and an excellent soldier.

The work then ends with a versified epilogue in praise of the Sultân with the following verse:—

بقایش بٹای جہانست اورا
قرین بٹای جہان کن الہی

'Afif, who finished his history eighteen years after the present work, deals minutely with all the important events of the reign, but makes no mention of the present work. Except, however, the diagrams showing the different positions of the Minārah-i-Zarrin during the course of its removal, the list of the medicines kept in the royal hospital, the descriptions of war instruments, the names of birds and animals, and their diseases and treatment, and a few other details, there is nothing of historical importance here which is not found in 'Afif's work. So far as the history of the reign is concerned, the present work is of no great value. It may also be pointed out that some passages in the second chapter of this work seem to be almost identical with the Futûhât-i-Firûz Shāhī. I have not been able to obtain a copy of the original, but the translation given in Elliot, Hist. of India, pp. 374-388, closely agrees with some of the passages in the second chapter of the present work, so much so that most of the verses in Elliot are a word for word translation of this chapter.

The greater part of the work is devoted to the praise of the emperor, his noble disposition and benevolent deeds. A strong tendency to eulogy and exaggeration is shown throughout. The narrative is florid, overloaded with pious effusions, generally ending in a compliment to the king. The following line at the end suggests that the work was written by the direction of the king:—

باملاء شاه جهان شد کتابت
طریق سلاطین و آداب شاهي

If the author means to say that his work was inspected and approved by Sultān Firûz, then its gross flattery leaves an impression of vanity on the part of that king which is a blot on his otherwise admirable character.

The style is generally complicated and ambitious, and unwearied attention is required to follow the meaning of the author.

The contents are frequently illustrated with verses, mostly from Sa'di.

The MS. is written in ordinary Nasta'liq, within gold and coloured ruled borders, with an illuminated but faded head-piccc. Folios are missing between foll. 58-59, 70-71 and 105-106. Some folios are misplaced, the right order should be 73, 82-89, 74-81, 90.

There are several Arq-didāhs and seals of the time of Shāh Jahān and Anrangzib both at the beginning and end of the copy, but almost all of them are faded.

Dated Rabi II., A.H. 1002.

HISTORY OF THE LODÎ AND SÛR DYNASTIES.

No. 548.

fol. 223; lines 15; size 9 × 5; 6½ × 3.

تاریخ داؤدی

TÂRÎKH-I-DÂ'ÛDÎ.

A history of the Lodi and Sûr Dynasties, from the time of Bahlûl Lodi to the death of Dâ'ûd Shâh.

Beginning:—

ثنای هر گونه بحضرت جهان آفرین آل

The name of the author does not appear in this copy, but in Elliot's Hist. of India. vol. iv., pp. 434-513, the work is ascribed to one 'Abd Ullah. See also N. Lees, Journ. Roy. Asiat. Soc., N S., vol. iii., p. 447. A copy of the work is mentioned in Rieu, i., p. 243. On fol. 55^a, line 13, the author incidentally mentions the name of Jahângîr as the reigning king, تا عهد خلیفہ زمان جهان گیر بادشاہ. We can therefore conclude that he wrote his history during the time of that emperor. He frequently quotes the Akbar Shâhi, i.e. Tabaqât-i-Akbar-Shâhi, and in rare instances the Firishṭah.

Contents:—

History of Bahlûl Lodi, fol. 3^a.

Sikandar Lodi, fol. 33^b.

Ibrâhîm Lodi, fol. 89^b.

Farid bin Hasan Sûr, entitled Shîr Shâh, fol. 114^b.

Islâm Shâhi, fol. 177^a.

Muḥammad 'Âdil, fol. 205^b.

Dâ'ûd Shâh, fol. 220^a.

On fol. 218^a it is said that Muḥammad 'Âdil died in A.H. 968 = A.D. 1560. after a reign of eight years. After a short account of the

confusion which followed 'Ādil's death, such as the assumption of the government by his son Shir Shāh, the proclamation of Sulaymān Kurrānī, and after his death, of his son Bāyazīd, the author begins the history of Dā'ūd Shāh, fol. 220^a. The history ends with an account of the battle between the Mughals and Dā'ūd Shāh, which took place on 15 Rabi' II., A.H. 983 = A.D. 1575 (the reading in the text نهصد و هشتاد و هشت, *i.e.* 988, is evidently a mistake for نهصد و هشتاد و هشت (و سه). It is said here that Dā'ūd Shāh was arrested and beheaded, and his head sent to Akbar, by order of Khān Jabān (and not Khān Khānān, as wrongly ascerted by Elliot, *loc. cit.*). The following chronogram at the end expresses the date of this incident:—

ملك سليمان ز داؤد رفت

Written in ordinary Indian Ta'liq, with the headings in red.

Not dated, apparently 19th century.

J. H. Blochmann, whose valuable notes are occasionally found in the copy, makes the following remark on the fly-leaf at the beginning:

“تاریخ داؤدی” From the reign of Bahlūl to 984 A.H., when Dā'ūd was killed.”

“J. H. Blochmann, 1870.”

“The work is *rare*, and earlier than the Makhzan-i-Afghānī. The object of the latter work, moreover, is to flatter the Afghans at the expense of the Mughals.”

HISTORY OF THE TIMURIDS.

BÂBUR.

No. 549.

foll. 366; lines 15; size $9\frac{1}{4} \times 5$; $7\frac{1}{4} \times 3\frac{1}{4}$.

واقعات بابري

WÂQI'ÂT-I-BÂBURÎ.

The autobiography of the emperor Bâbur, translated into Persian from the Turkî original, by Mirzâ 'Abd-ur-Rahîm Khân Khânân, son of Bayrâm Khân.

Beginning:—

در ماه رمضان سنه هشتصد و نود و نه در ولايت فرغانه در
دوازده سالگي پادشاه شدم

The work, which is also called توزک بابري, was translated into Persian by the order of Akbar in A.H. 998 = A.D. 1589.

'Abd-ur-Rahîm Khân, better known as Khân Khânân, celebrated as a general under Akbar, was born at Lahore, 14th Şafar, A.H. 964 = A.D. 1556, and died at Dillî, A.H. 1036 = A.D. 1626. Well known also for his liberality and literary accomplishments, he was a great patron of literature, and himself well versed in Arabic, Persian, Turkish and Hindi. His generosity towards men of letters attracted a very large number of scholars and poets from distant parts, to which fact the Ma'asir-i-Rahîmî is a sufficient testimony. A detailed account of his life is given in Blochmann's Â'in-i-Akbari, vol. i., pp. 334-339.

A translation of this version, begun by Dr. John Leyden, revised and completed by Wm. Erskine, with a very learned introduction and valuable and instructive notes, was published in London, 1826. An abridgment of Leyden and Erskine was published, London, 1844. Extracts are given in Elliot's History of India, vol. iv., pp. 221-287.

MSS. of the Turki original are noticed in Brit. Mus. Add. 26.324, and India Office No. 214. The text was edited by N. Ilinski. Kazan, 1857, and a facsimile was published by the Gibb Trust in 1905, with an index prepared by Mrs. Annette S. Beveridge. A French translation from the Turki was made by M. Pavet de Courteille, Paris, 1871. An English translation of the original by Mrs. Beveridge is now in course of publication in London.

See also Mackenzie Collection, vol. ii., p. 124; King's College Library, Cambridge, No. 96; Onseley Collection, Nos. 343-344; Copenhagen Catalogue, p. 19; *Mélanges Asiatiques*, vol. iii., pp. 484-86; Rieu, i., p. 244; Ethé, Bodl. Lib. Cat., Nos. 180-183; Ethé, Ind. Office Lib. Cat., Nos. 216-218. A fine illuminated copy is preserved in the Alwar Palace Library. For an older Persian translation of the work, commenced in A.H. 994 (A.D. 1586) by Mirzâ Payānda Ḥasan Ḡaznawī, and continued by Muḥammad Qulī Mughal Ḥisārī, see Rieu, ii., p. 799; Ethé, Bodl. Lib. Cat., No. 179; Ethé, India Office Lib. Cat., No. 215.

This MS. brings the narrative down to the 3rd Muḥarram, A.H. 936 (A.D. 1529), and breaks off with the words *بکوالیار فرستاده شد که کوالیار را بایشان سپرده*.

The MS. is dated Ḡaznīn, A.H. 1082, and was written in the 14th year of Aurangzib's reign by two scribes, viz. the first half by Ibrāhīm Beg, and the second half by 'Āshūr Beg, for the library of a certain noble whose name, unfortunately, has been effaced by some mischievous hand:—

ختم نسخه واقعات بابری معه الخیر و العافیت در خط طیبه
غزنین بتاریخ ششم روز سه شنبه شهر رجب سنه ۱۰۸۲ هجری مطابق
جلوس والا سنه ۱۴ -

ایکه در آئین معنی پروری
نیست از انصاف طبع را گزیر
از من مسکین درین مشکین سواد
گر خطائی رفته است آهو مگیر

کتبه احقر العباد ابراهیم بیگ من ابتدا تا اواسط و لراقمه از
اواسط تا اواخر عاشور بیگ ملازمان سرکار بجهت کتابخانه سرکار
مستغنی القاب خان نگاشت

The original folios are inlaid in new margins.

Written in fair Nasta'liq, within gold-ruled and coloured borders, with an illuminated head-piece at the beginning.

HUMÂYÛN.

No. 550.

fol. 54; lines 21; size 12×8 ; $8\frac{3}{4} \times 5\frac{1}{2}$.

تذكرة الواقعات

TADKIRAT-UL-WÂQI'ÂT.

The private memoirs of the emperor Humâyûn (who reigned from A.H. 937-963 = A.D. 1530-1556), written by his ewer-holder Jauhar, جوهر آفتابى .

Beginning :—

الحمد لله رب العالمين والصلوة على رسوله

بعد حمد خدا ونعت رسول

بشنواين قصه را بسمع قبول

اما بعد چنين گويد بنده درگاه خلائق پناه اكبر جوهر النح

The author, Jauhar, tells us in the beginning of the work that, as on all occasions he remained in constant attendance upon his royal master, it occurred to him that he should record all the events in his master's life of which he had been an eye-witness. He then goes on to say that he commenced the work in the beginning of A.H. 995 = A.D. 1587, that is, thirty-two years after Humâyûn's death, and entitled it تذكرة الواقعات .

He gives us several incidents concerning himself. On fol. 49^a he states that in A.H. 962 = A.D. 1554, when he was appointed the collector of Haybatpûr, he found there a very curious custom among the Afghan farmers: they used to pledge their wives and children to the Hindû bankers for money advanced in lien of the collections. So he took all the grain, that had been concealed by the Afghan peasants in dry pits, and after selling it he paid the bankers and liberated the wives and children of the farmers. This noble deed of Jauhar was so much

appreciated by Humāyūn that he appointed him collector of the several villages of Tatār Khān Lodī. Towards the end, on fol. 53^b, Jauhar tells us that he was appointed treasurer of the Panjāb and Multān. See Elliot, *History of India*, vol. v., pp. 136-149; Rieu, i., p. 246; Ethé, *India Office Lib. Cat.*, No. 221.

An English translation of the work was published by C. Stewart for the Oriental Translation Fund, London, 1832. This translation of Major Stewart has been severely criticised by Mr. Wm. Erskine, who remarks thus: "The translation of Major Stewart is no translation at all. It is full of errors. It adds, takes away, alters. It is not trustworthy, and one does him no injustice in pronouncing him ignorant of the history and manners of the times, ignorant of the geography of the country, ignorant of the language, ignorant of the duty of a translator."

In the colophon the work is called تاريخ همايون .

It is a modern copy, transcribed at the request of the founder of the Library by Sayyid Farzand Aḥmad Ṣafir Balgrāmi.

Dated 'Azimābād (Patna), Ramaḍān, A.H. 1278.

Written in a careless Indian cursive character.

AKBAR.

No. 551.

fol. 338; lines 21; size $15\frac{1}{4} \times 10\frac{1}{4}$; $10\frac{1}{2} \times 6\frac{1}{2}$.

تاریخ خاندان تیموریہ

TÂRÎKH-I-KHÂNDÂN-I-TÎMURIYAH.

An excellent and richly illustrated, but slightly defective, copy of an otherwise unknown history of Timûr and his successors in Irân, and of Bâbur, Humâyûn and Akbar down to the 22nd year of his reign. A fly-leaf at the beginning contains the following autograph note of the Emperor Shâh Jahân:

بسم الله الرحمن الرحيم

این تاریخ که مشتملست بر مجمل احوال حضرت صاحبقران کیتی
ستان و اولاد امجاد آنحضرت و سوانح ایام حضرت عرش آشیانی
انار الله برهانه تا سال بیست و دوم در عهد دولت شاه بابا تصنیف
شده در ره شاه جهان پادشاه بن جهانگیر پادشاه بن اکبر پادشاه -

This history, says Shâh Jahân, containing the account of Timûr and his descendants and of Akbar down to the 22nd year of his reign, was composed in the time of "Shâh Bâbâ," as Shâh Jahân used to call Akbar.

The MS. is defective at both ends. It opens abruptly in the middle of the introduction thus:—

بموجب حکم جهانمطاع مسود اوراق جز شرح احوال که مقصود
بالذات فن تاریخ است نمی نویسد -

and breaks off immediately after the account of Akbar's second campaign in Gujarât, in the 19th year of his reign (A. H. 981 = A. D. 1573). The history of the 20th, 21st and 22nd years is wanting.

The name of the author and the title of the work are not found in the text; but in an endorsement we find “تاریخ خاندان تیموره.” In the introduction the author praises the *Zafar Nāmah*, the well-known history of Timūr from his birth to his death, by *Sharaf-ud-Dīn ‘Alī Yazdī* (d. A.H. 858 = A.D. 1454). In the latter part of the work he frequently quotes the *Tuzuk-i-Bāburi* as his source, while the account of Sultān Husayn Mirzā and the short sketches of all the famous men of his time (fol. 233^a–236^a) are taken exclusively from the said work:—

سلطان حسین میرزا بادشاهی اود باکثر صفات حمیده آراسته . . .
حضرت فردوس مکانی چند کلمه از احوال او در واقعات خود بآلم
در آورده اند که ترجمه آن عبارت که بزبان ترکیست لفظ بلفظ همین
است و بی هیچ گونه تغیر و تبدیل نوشته می شود -

The want of headings, spaces for which have been left blank throughout, puts the reader to no small trouble in studying the contents. There are several lacunæ. In some places folios written by a later hand have been inserted, viz. at fol. 81–85, 256, 271. In many places the catch-words have been cut off by the binder, and it is not always easy to detect gaps.

Contents:—

The history opens with Timūr's march in search of Amīr Husayn (fol. 7^a), corresponding with the account given in the printed edition of the *Zafar Nāmah*, vol. i., p. 60.

Timūr's campaigns in Samarcand, fol. 12^b.

Timūr's march against Kābul, fol. 20^a.

Timūr's expedition to Herat, fol. 29^a.

Timūr's march against ‘Irāq and Fārs, fol. 51^b.

Timūr's expedition to Hindūstān, fol. 72^b.

Timūr's campaigns in Bagdād, fol. 102^b.

Death of Timūr, fol. 134^a.

Mirzā *Khālīf*'s installation on the throne of Samarcand, fol. 136^b.

History of Mirzā *Shāh Rukh*, who ascends the throne of *Khurāsān*, fol. 138^a.

Mirzā *Shāh Rukh* stabbed in the Mosque, fol. 176^b.

Shāh Rukh's illness and recovery, fol. 184^a.

Death of *Shāh Rukh*, fol. 185^b.

History of Ulug Beg, ‘Abd-ul-Laṭīf, ‘Abd Ullah, and Abū Sa‘īd, fol. 187^a.

Abul Qāsim Bābur, fol. 189^b.

Sultān Husayn Mirzā, fol. 213^b.

Children of Sultān Husayn, fol. 234^a.

Nobles and learned men of Sultān Husayn's court, fol. 234^b.

Zahîr-ul-Dîn Bâbur's accession to the throne of Samarcand, fol. 238^a.

Bâbur's campaigns in Samarcand, fol. 246^b.

Bâbur's expedition to Kâbul, fol. 249^b. It is said here that after the conquest of Kâbul by Bâbur, the city was subject to earthquake shocks every day for one month, which destroyed almost all the buildings, and that the city was rebuilt by Bâbur.

Birth of Humâyûn, fol. 253^b.

Bâbur takes Qandahâr and gives it to Mirzâ Kâmrân, fol. 260^a.

Bâbur's invasion of India, and birth of Hindâl, who, it is said, was named after Hindûstân or Hind, as he was born at the time of its conquest, fol. 261^a.

Bâbur's war with Sulţân Ibrâhim and the latter's defeat, fol. 261^a.

Defeat of Rânâ Sankâ, fol. 270^a.

Death of Bâbur, fol. 273^a.

Humâyûn's accession, fol. 273^b.

Humâyûn takes Champanere, fol. 276^a.

Birth of Akbar, fol. 284^a.

Humâyûn meets the Shâh of Persia, fol. 286^a.

Humâyûn's return from Persia and defeat of the forces of Sikandar, fol. 291^a.

Death of Humâyûn and accession of Akbar, fol. 295^b.

Akbar's battle with Himû, and the defeat and death of the latter, fol. 296^b.

Bairam Khân's revolt, fol. 301^b.

Akbar's campaign in Gujarât, fol. 312^a.

Akbar's conquest of Chitore, fol. 325^a.

Akbar obtains Rantanbhor, fol. 328^a.

Victory of Sarnâl, fol. 333^a.

Conquest of Surât, fol. 334^a.

Akbar's second campaign in Gujarât, and its conquest, fol. 335^b.

(This took place in the 19th year of his reign, A.H. 981 = A.D. 1573.)

The copy then breaks off abruptly with an account of Ikhtiyâr-ul-Mulk's death, and Akbar's liberality to those who had rendered good service in this campaign and had distinguished themselves in the battle; after which he, on his way back to home, halts in Sirohî. The concluding words are :—

و رایات نصرت آیات مژگون فتح و طغر عازم معاودت کشت و در

نواحي سروهي

This MS. is remarkable for the number and splendour of its illuminations, all of that delicate and highly finished style that was practised by the foremost artists under the patronage of the great Mughal emperor Akbar.

The fine art of miniature painting of the Indian Mughal period is mainly due to the first Mughal emperor Babur, who took a very keen interest in it, and brought with him a large number of well-skilled artists of the Iranian school naturalised in China. It received full encouragement at the hands of the emperor Akbar, who, well known for his liberal and enlightened views, took the most practical interest in promoting the fine arts.

The present MS., illustrated by many of the court painters of Akbar, contains 112 large "miniatures," some of which cover two opposite pages. Unfortunately the names of most of the artists, which were given at the bottom of each picture, have been cut off—thanks to the ruthless ignorance of the binder. Those that are legible read thus:—

- (1) لعل (5) ; مادھو (4) ; بساون (3) ; کیسو (2) ; دسونتھہ (1)
 رام داس (10) ; سانولہ (9) ; جکناٹھ (8) ; کھیم (7) ; مکند (6)
 دھنو (15) ; نند گوالیارے (14) , تلسی (13) ; ٹانھا (12) ; سروں (11)
 and also دھنون (16) ; بھور , also written as بھورہ and بھورا
 سورجیو کجراتی , سورج (19) ; ساھو (18) ; انڈت (17)
 کنک (22) ; دھرم داس (21) : دیو جیو کجراتی , دیو (20)
 سرجن (26) ; بھکوان (25) ; آسی (24) ; جک جیون (23) ; منک
 سنکر (29) ; بھیم جیو کجراتی (28) ; سور داس ولد ایسر (27)
 کھیم سنکتراش (33) ; کانھا (32) ; نرائن (31) ; جکن (30)
 منہ (37) ; نامان (36) ; پرمجیو کجراتی (35) ; متوھرا (34)
 حسین (44) ; ملا شاہ محمد (43) ; لوھنکا (42) ; منوھر (41)
 کمال (47) ; حیدر کشمیری (46) ; محمد کشمیری (45) ; نقاش
 مسکینا , and also مسکین (50) ; فرخ (49) ; مخلص (48) ; کشمیری
 علی ولد مخلص (51). The first ten and the last three are mentioned

by Abul Fa'ıl in his list of the seventeen artists of Akbar's court. Nos. 11-13 are noticed by Vincent A. Smith in his History of Fine Art in India and Ceylon (pp. 462, 488 and 328 respectively).

In many instances we find two artists bearing the same name. In such cases they are distinguished by the words کُځن (the elder) and خرد (the younger). *e.g.* تلسي کځن - تلسي خرد ; مادھو کځن - مادھو خرد. Sometimes one illustration is signed by two artists with the words طرح (drawing) and عمل (colouring); also sometimes رنگ آميز is prefixed to the name of the one or the other, meaning that the drawing is by one artist and the painting by another; while in rare cases we find three artists collaborating in one work—the drawing by one, the painting by another, and the faces (چهره نامي) by a third. E. B. Havell (*Indian Sculpture and Painting*, p. 196) remarks that this division of labour was possibly introduced by Akbar, but that it was not apparently long continued by the Mughal artists.

Among the many Persian MSS. ornamented with pictures for Akbar, Abul Faḡl mentions the following nine:—(1) The Story of Hamzah (داستان امير حمزه), represented in twelve volumes, in which clever painters made the most astonishing illustrations for no less than one thousand and four hundred passages of the story. (2) The Chingiz Nāmah, چنگيز نامه; (3) The Zafar Nāmah, ظفر نامه; (4) The Akbar Nāmah, اکبر نامه; (5) The Razm Nāmah, or the Mahā Bhārat, مها بهارت; (6) The Rāmāyan, رامايين; (7) The Nal Damān, نل دمن; (8) The Kalilah wa Dimnah, کليله و دمنه; (9) The 'Ayār Dānish, عيار دانش.

These are all known to us except No. 2, the Chingiz Nāmah. Though many works dealing with the Chingizi dynasty have come down to us, no one bears that name, nor, for that matter, would their incidental treatment of the subject entitle them to it. Now, having regard to these facts, viz. (1) that Shāh Jahān expressly says that this history was composed during Akbar's reign—this statement being fully supported by the fact that the author always speaks of this emperor in the present tense; (2) that, so far as we know, no other history dealing exclusively and fully with the Chingizi kings, thereby establishing a peculiar claim to the title "Chingiz Nāmah," was composed during Akbar's reign; (3) that the MS. was illustrated by the court artists of Akbar; (4) that no copy of Abul Faḡl's illustrated "Chingiz Nāmah" has hitherto been traced,—it may be hazarded as a conjecture that our MS. is the very work and the very copy mentioned by Abul Faḡl.

Illuminated manuscripts earlier than the fifteenth century are rare. Prof. A. V. Williams Jackson, in his admirable Catalogue of the Cochrane Collection in the Metropolitan Museum of Art, New York, gives a minute description of several illuminations by Bahzād (A.H. 893-931 = A.D. 1487-1524), the most famous of all the Persian

artists who flourished under the Šafawis of Persia, and of several executed by one of Bahzād's pupils named Mirak, and several others who lived in the sixteenth century. Rien, iii., p. 1672, notices a finely illuminated copy of Niẓāmī's *Khamsah*, dated A.H. 946-949 = A.D. 1539-1542, written by the famous calligraphist Shāh Maḥmūd of Nīshāpūr, for Shāh Ṭahmāsp Šafawī (A.H. 930-984 = A.D. 1523-1576). It contains fourteen miniatures, of which eleven are signed by five artists of the Shah's court, viz. Mirzā Sultān Muḥammad, Mir Sayyid 'Alī, Āgā Mirak, and Muzaḥḥar 'Alī. A copy of the *Dārāb Nāmah*, with a number of illustrations signed by the court painters of Akbar, is mentioned in Rien, Suppl., No. 385, and Mr. Vincent A. Smith informs us that one of these was painted by Bahzād and corrected or touched up by Khwājah 'Abd-uṣ-Ṣamad. The latter was at first attached to Humāyūn, and subsequently attracted the attention of the emperor Akbar, who honoured him with high offices and made him the master artist of his court. The names of Khwājah 'Abd-uṣ-Ṣamad and Mir Sayyid 'Alī (the latter has already been mentioned among the artists of Shāh Ṭahmāsp's court) are incidentally mentioned on fol. 298^a of the present MS., as the teachers of the emperor Humāyūn. A copy of the *Wāqīāt-i-Baburi*, containing sixty-eight whole-page miniatures, signed by the court artists of Akbar, is noticed in Rien, Suppl., No. 75. The Victoria and Albert Museum, South Kensington, has recently acquired a part of the Akbar Nāmah with about one hundred and ten illustrations, mostly by the painters of Akbar; and the Mahārājah of Jaipur has an illustrated Razm Nāmah which is said to have cost Akbar more than £40,000.

The miniatures in this MS. are to be found on foll. 1^b; 3^b; 4^b; 5^b; 6^b; 7^b; 8^b; 9^a; 10^b; 11^b; 14^a; 15^a; 16^b-17^a; 18^a; 18^b; 20^a; 20^b-21^a; 22^b; 23^b-24^a; 24^b; 26^b; 28^a; 28^b; 30^a; 32^b; 37^a; 38^a; 40^a-40^b; 42^b; 44^b-45^a; 46^b; 48^b-49^a; 51^a; 53^b-54^a; 55^b-56^a; 57^b; 58^a; 59^b; 60^b; 61^b-62^a; 63^b; 65^b-66^a; 67^b-68^a; 69^a; 69^b; 72^a; 73^a; 74^a; 78^a; 80^a; 89^b-90^a; 97^a; 99^a; 101^a; 103^b-104^a; 108^b; 110^b; 113^b; 115^a; 118^a; 121^a; 122^a; 123^b; 126^b; 128^b-129^a; 131^b-132^a; 134^a; 136^b; 138^b; 140^b; 143^b; 144^b; 145^b; 146^b; 147^b-148^a; 149^b; 154^b; 158^b; 159^b; 163^b; 165^b; 166^b; 170^b; 177^a; 178^b; 182^a; 186^a; 193^a; 194^b; 196^b; 205^b; 206^b; 226^a; 227^b; 230^a; 232^a; 241^b; 246^b; 248^a; 252^a; 253^a; 254^a; 260^b; 269^a; 273^b; 277^b; 284^a; 322^a; 323^b; 326^b; 328^b; 331^a; 333^b and 337^b. The most interesting of these are:—

- I. Timūr as a child, playing with his younger comrades, assumes the position of a king, fol. 1^b.
- II. Peace between Timūr and Amīr Husayn: they are embracing each other at Qunduz, fol. 21^b.
- III. Timūr's campaign against Shāh Maṇṣūr, in which the latter is killed; Mirzā Shāh Rukh, then seventeen years old, joins Timūr, foll. 53^b-54^a.

- IV. The death of Prince 'Umar Shaykh (wounded in the neck) from an arrow shot at a venture from the fort of خرماتو.
و آخضرت . . . بر بالاي بلندى كه نرديك قلعه
بود بي التثاناه بر آمد و بخت بر كشته ندانسته از بالاي
قلعه تيرى بزير انداخت و بر شاهرگ شاهزاده رسيد در
مساعت جان بجان آفرين تسليم نمود. fol. 59^a.
- V. Timūr's campaign against the fort of اوندك and its conquest, fol. 63^a.
- VI. Timūr's campaign against Bagdād. He takes his position on the bridge. Faraj, the governor of Bagdād, and his daughter try to escape on a boat, but being attacked by Timūr's archers throw themselves into the water and are drowned. By Timūr's order the boatmen bring out the dead body of Faraj. Timūr then orders the town to be sacked, fol. 103^b-104^a.
- VII. Timūr's mourning for the death of the Prince Muḥammad Sulṭān, the appearance of whose two sons at that time doubles his affliction, fol. 118^a.
- VIII. Timūr orders preparations to be made for the marriage of Princes Mirzā Ulug Beg, Ibrāhīm Sulṭān, Jahāngir Bāiqarā, and others. Four royal camps are pitched at Samarqand. Amīr-zādah Pir Muḥammad comes from Gāzuin, and Timūr receives him with great affection. The chief ambassador of Egypt موكلي بوقا presents a giraffe to Timūr, fol. 134^a.
- IX. Death of Timūr, fol. 134^a.
- X. Installation of Mirzā Khalil on the throne of Samarqand, fol. 136^a.
- XI. Mirzā Shāh Rukh ascends the throne of Khurāsān, fol. 138^a.
- XII. Mirzā Badi'uz-Zamān comes to beg pardon of his father Sulṭān Husayn, and is received with honour. Muzaḥḥar Husayn Mirzā (the younger brother of Badi'uz-Zamān) and his mother come also to receive the prince. The father forgives his son and embraces him, fol. 232^a.
- XIII. Bābur's campaign against Samarqand, foll. 246^a-248^a.
- XIV. Bābur's rejoicings at the birth of Humāyūn. He gives a grand feast to his chiefs and nobles, fol. 254^a.
- XV. Humāyūn's accession to the throne, fol. 273^a.
- XVI. Campaign of Humāyūn against the citadel of Champanere. After fixing steel spikes in the scarp of the rock, Humāyūn first ascends the fort at night, with Bairam Khān and

thirty-nine other officers, and before sunrise brings his whole detachment within the walls. The Emperor at the head of his detachment, calling out "Allāhu Akbar," forces his way, sword in hand, through the enemy and makes himself master of one of the gates, through which he admits his troops. The garrison is put to the sword, fol. 277^b.

- XVII. Birth of Akbar. Humāyūn's wife, Jamidah Bānū Begam, gives birth to Akbar in the castle of Amarkot; though some are of opinion that he was born in a field about a mile from the fort. His mother, dressed in a green robe, is lying exhausted on a couch, and the baby Akbar is seen in the arms of a nurse with a high conical Tartar cap. There is general rejoicing in the harem, and the women are seen in exultation over the birth. In the lower part of the illustration, there is a picture of Tardi Beg Khān bringing the news to Humāyūn, who is encamped about fifteen *kos* from Amarkot, fol. 284^r.

H. Beveridge, in his "Notes on Persian MSS. in Indian Libraries," published in the Journ. Roy. Asiat. Soc., 1904, pp. 69-85, while noticing some of the interesting Persian MSS. in this Library, attaches the greatest importance to this MS., and particularly to this very illustration, which he says "is a very striking picture of the birth of Akbar." He informs us in a footnote that some of the illustrations in this MS. were photographed for him by Mr. Bourdillon, I.C.S., among which the photograph of the miniature of Akbar's birth was "so interesting that it might have perhaps been published, though it only gave a faint idea." He also points out that a notice of this MS. will be found in Eastwick's *Hand-book for Bengal* (Murray).

- XVIII. At Thanesar, on his way to Âgrah, Akbar learns of a sacred pond on the outskirts of the city, where the Sanyāsīs and a large number of Hindus assemble to bathe at the time of the sun's eclipse. The emperor, on hearing that the Sanyāsīs have divided into two parties and are about to fight, reaches the place and vainly urges them to refrain. In the midst of the fight Akbar, seeing that one party is getting the worst of it, orders Shamshir Yār Samarqandī to assist them with his followers; thus strengthened, they are victorious, fol. 322^a.

- XIX. Akbar's campaign against 'Alī Qulī Khān. He at first rides his favourite elephant called Bālsundar, and Mirzā 'Aziz Kokā is seated by him; but when the battle grows hot, he alights and mounts a horse. 'Alī Qulī Khān receives a wound from an arrow, and immediately another

arrow strikes his horse. He is thrown, and the elephant named Narsingh comes up and crushes him under foot. Arzānī, the vakil of 'Alī Qulī Khān, recognises his master's head, and after showing it to the emperor, lays it at his feet, fol. 323^b.

XX. Akbar's campaign against the fort of Chitor. It is night, and Akbar is standing in a shelter erected for him. He has a musket in his hand. The face of Jaimal, the chief of the fort, being discernible by the light cast by the fire of the guns and muskets, Akbar takes aim and shoots him. Jaimal falls from the fort, and the enemy becoming disheartened give up the contest. The emperor returns victorious next morning, fol. 326^b.

XXI. In A.H. 978 = A.D. 1571, on his way from Nagore to the tomb of Shāykh Farīd Shākarganj, Akbar catches sight of a large flock of wild asses; he pursues these on foot into the jungle, and shoots sixteen, fol. 331^a.

Besides the autograph of Shāh Jahān there are several *Arq-didārs* and official seals of the nobles of the Mughal Courts of India. Almost all the seals are in a faded condition. The names of the officials read thus:—

(1) عبد الله چلپی . . . ۲۲ شوال سنه ۲۶ جلوس مبارک

(2) خواجه سهیل

(3) خواجه هلال

(4) عبد الغفور

(5) محمد باقر

(6) نور محمد

The fly-leaf also bears the signature "Gladwin," with illegible initials and without any date. This must be Francis Gladwin, the well-known Orientalist, who died about 1813. See C. E. Buckland, *Dictionary of Indian Biography*, p. 167.

A note on the same leaf records the cost of the MS. : هشت هزار روپيه or 8,000 rupees.

The MS. is written in beautiful bold Nasta'liq, within coloured and gold-ruled borders. The paper is of an excellent quality, with a slight ivory gloss, and of a high cream colour. The binding is modern, rich and tasteless.

No. 552.

fol. 361; lines 21; size $14 \times 8\frac{1}{4}$; $11 \times 5\frac{3}{4}$.

اکبر نامہ

AKBAR NÂMAH.

The famous history of the Emperor Akbar, including an account of his predecessors, by Shaykh Abū'l-Faḍl, surnamed 'Allāmī, son of Shaykh Muḥarāk of Nāgore, مشيخ ابو الفضل علامي ابن شيخ مبارك ناگوري. He was born at Âgrah, A.H. 958 = A.D. 1550, rose to great power, and was assassinated on 4 Rabi' I., A.H. 1011 = A.D. 1602, at the instigation of Prince Salim. A very full account of his life has been given by H. Blochmann in the beginning of his translation of this work, Calcutta, 1873.

The work was completed in Sha'ḥbân, A.H. 1004 = A.D. 1596, the 41st year of the reign. It was continued to A.H. 1010 = A.D. 1601, within a year of the author's death.

The work is divided into three volumes.

Vol. I. is subdivided into the following two parts. *First Part*, containing the Preface and the history of Akbar's ancestors to the death of Humāyūn. *Second Part*, the history of Akbar's reign from his accession to the end of the 17th year of his reign.

Vol. II. History of Akbar's reign from the beginning of the 18th year to the end of the 46th year.

Vol. III. Entitled Â'in-i-Akbari, or the Institutes of Akbar, containing a detailed description of Akbar's empire, his Institutes, the civil and military government, the revenue system, with a detailed statistical description of the Indian empire.

The first two volumes of the Akbar Nāmāh have been printed in the Bibliotheca Indica Series, Calcutta, 1877-79, and an excellent translation, with valuable notes, by H. Beveridge, is being published in the same series. A lithographed edition of these two volumes appeared at Lucknow, A.H. 1284. The Â'in-i-Akbari, or the third volume, has been edited by H. Blochmann in the Bibliotheca Indica Series, Calcutta, 1877, and translated by him in the same collection, Calcutta, 1873. An English translation of a considerable portion of this third volume was published by Francis Gladwin in three volumes, London, 1800. Major D. Price has given a copious abstract of the First Part of Vol. I. in the third volume of his Retrospect. See also Elliot, History of India,

vol. v., pp. 1-162; Morley's Descriptive Catalogue, p. 103; De Sacy, Notices et Extraits, vol. x., p. 199; Cat. Cold. Or. Lugd. Batav., iii., p. 9; A. F. Mehren, p. 20; J. Aumer, pp. 89-91; Rien, i., p. 274; Ethé, Bodl. Lib. Cat., Nos. 200-212; Ethé, India Office Lib. Cat., Nos. 235-269; etc. etc.

The present MS. comprises Vol. I. with its two parts.

Beginning:—

اللہ اکبر این پچہ در یافتیست ژرف و شناختی شگرف الخ

The Second Part begins thus on fol. 142':—

سلسلہ انتظام کارگاہ آفرینش کہ مظاهر حقیقت نمای الخ

The *Khātimah* of Vol. I. is missing from this copy.

Written in ordinary Nasta'liq, within coloured ruled borders. The first letters of almost all the words which are to be pronounced with the *ضمه* bear that mark throughout. In some cases letters which are to be sounded otherwise bear the same mark: for instance, we have *أولاد*, *فرمان*, etc.

This copy was written in the time of Gāzi-ud-Dīn Haydar, king of Oudh (*d.* A.H. 1243 = A.D. 1827), the eldest son of Sa'adat 'Alī *Khān* (*d.* A.H. 1229 = A.D. 1814).

Dated 17th *Dul-hijjah*, A.H. 1242.

Scribe صاحب رام پندت

No. 553.

fol. 384; lines 21; size 14 × 6; 10½ × 6.

A very neat and good copy of the Second Volume of the Akbar Nāmāh.

Beginning:—

سخن تازه سازم بنام خدای
که نامش بمعنی بود رهنمای

The MS. once belonged to the library of the great Orientalist, Sir Wm. Gore Ouseley, in whose handwriting the following note is found on the fly-leaf at the beginning:—

این اکبر نامہ بتاریخ ششم شهر صفر سنہ ۱۲۱۹ هجری داخل
کتابخانہ این بندۂ الہی شد سررہ گوراوزلی

His signature, "Gore Ouseley," is found on fol. 1^b.

Written in fair Nasta'liq, within gold-ruled and coloured borders, with an illuminated head-piece. The first four folios at the beginning contain blank columns for an Index of the Contents.

Dated Lahore, 13 Dul-hijjah, A.H. 1059.

Scribe : معين الدين اگروي.

No. 554.

fol. 590 ; lines 19-20 ; size $11 \times 6\frac{3}{4}$; $7\frac{1}{4} \times 3\frac{1}{2}$.

آئين اكبري Â'ÎN-I-AKBARÎ.

A copy of the Third Volume of Abu 'l-Faḍl's Akbar Nāmah, entitled A'in-i-Akbari.

Beginning :—

اي همه در پرده نهان راز تو
بيشمار انجام ز آغاز تو

Written in fair Nasta'liq. Marginal notes and emendations are found in many places. An Index of the Contents occupies the first five folios at the beginning. Foll. 381-478 are written in a careless Nasta'liq hand.

Two notes (written in a Shikastah hand), found at the beginning and end of the copy, are dated the 19th year of Muḥammad Shāh, A.H. 1139.

Not dated, apparently 18th century.

No. 555.

fol. 291 ; lines 25 ; size $20\frac{1}{2} \times 12$; $15 \times 7\frac{1}{2}$.

The same.

Another copy of the Â'in-i-Akbari, beginning as above.

Marginal notes and annotations are not infrequent.

Written in a fair bold Nasta'liq, within gold-ruled and coloured borders, with an illuminated head-piece.

Not dated, apparently 19th century.

No. 556.

foll. 204; lines 21; size $12\frac{3}{4} \times 9$; $9\frac{1}{2} \times 5\frac{1}{2}$.

سوانح اکبری

SAWÂNĪH-I-AKBARĪ.

A valuable and somewhat rare history of the Emperor Akbar, from his birth to the end of the 24th year of his reign. A.H. 987 = A.D. 1579.

Author: Amīr Haydar Husayni Wāsīfi Balgrāni. امیر عیدر حسینی واسطی بلگرامی.

Beginning:—

خداوندا شاهان شکرست حد گشتارم نیست از سحر زبانیم چه آید
و از کرم بیانیم چه کشاید -

The author was, according to his own statement in the preface to his *Talqīq-ul-Istīlāhāt* (a poetical glossary written A.H. 1189 = A.D. 1775), a grandson of the famous Gulām 'Alī Azād Balgrāni. See Rien, iii., p. 930. His two grammatical treatises, viz. *منتخب الصرف* and *منتخب النحو* are also noticed in Rien, ii., p. 857^b.

In the Preface the author says that he has mainly based the work on the Akbar Nāmah of Abu 'l-Faḍl, which he has abridged here by avoiding its rhetorical flourishes. He also names several other works as his sources, viz. the *Muntakhab-ut-Tawārikh* of 'Abd-ul-Qādir Badā'ūnī, *Tabaqāt-i-Akbari*, *Tārīkh-i-Firishrah*, the Akbar Nāmah of Hahdāl Fayḍī, *Ma'āsir-ul-Umarā* with its *Takmilah*, and the four *Daftars* of the *Manṣha'at* of Abu 'l-Faḍl, the fourth of which he says is very rare. These four *Daftars*, says the author, contain much valuable information which is not found in other historical works. In fact he wonders at those historians of Akbar who do not make use of these *Daftars*. We learn, further, that he compiled this work at the desire of William Kirkpatrick, whom he introduces thus:—

امیر کبیر مبدع قوانین ریاست . . . عزیز الملك مشعر الدوله
بهادر شوکت جنگ ولیم کرک پاتریک

William Kirkpatrick was well versed in Oriental languages and Indian lore. He was Persian Interpreter to General Stibbert for periods between 1777 and 1785, and to Lord Cornwallis in the Mysore War, 1791–92. He translated Tipū Sultān's diary and letters from Persian into English. He left India in 1801, and died in 1812. See Buckland, *Dictionary of Indian Biography*, p. 238.

The work, therefore, must have been written towards the close of the eighteenth century.

Blochmann, in his translation of the *Â'in-i-Akbari*, p. 316, note, while mentioning this work, observes that it is "perhaps the only critical historical work written by a native."

Compare Elliot, *History of India*, vol. viii., p. 193. See also Rieu, iii., p. 930, where a copy of the work and a translation of its preface are mentioned.

The present MS. consists of the following two sections or Maqâlahs:—

Maqâlah I.—Birth of Akbar; his genealogy; account of his early life, fol. 2^b.

Maqâlah II.—Akbar's accession, fol. 9^a: first year of his reign, fol. 10^a; second year, fol. 18^b; third year, fol. 22^a; fourth year, fol. 25^b; fifth year, fol. 28^b; sixth year, fol. 46^b; seventh year, fol. 52^b; eighth year, fol. 58^b; ninth year, fol. 65^a; tenth year, fol. 78^a; eleventh year, fol. 87^a; twelfth year, fol. 91^a; thirteenth year, fol. 105^b; fourteenth year, fol. 108^a; fifteenth year, fol. 111^b; sixteenth year, fol. 113^b; seventeenth year, fol. 115^b; eighteenth year, fol. 129^a; nineteenth year, fol. 146^b; twentieth year, fol. 161^a; twenty-second year, fol. 183^b; twenty-third year, fol. 192^a; twenty-fourth year, fol. 198^b.

It ends with an account of the rebellion in Bengal.

In the subscription at the end this copy is said to be the First Volume of the *Sawânih-i-Akbari*, تمام متد جلد اول سوانح اکبري.

In the colophon, also, it is designated as the First Volume of the work:—

تمت تمام شد کتاب تواریخ سوانح اکبري جلد اول بتاریخ بیست و یکم شهر جمادی الثاني سنه ۱۲۷۰ هجري مطابق بیست و یکم ماه مارچ سنه ۱۸۵۴ بخت بربط امداد علي ولد احمد علي ساکن شهر کانپور

It is noticeable that a space for the insertion of the number of chapters or divisions of the work is left blank in the Preface:—

و این کتاب را بر مثاله ترتیب داده شد

Written in careless Indian Ta'liq, with the headings in red.

Copious marginal notes of great value, in the handwriting of Blochmann, whose signature appears at the beginning of the copy, are found throughout.

JAHÂNGÎR.

No. 557.

foll. 119; lines 12; size $6\frac{1}{2} \times 4$; $4\frac{1}{2} \times 2$.

جہانگیر نامہ

JAHÂNGÎR NÂMAH.

Memoirs of the emperor Jahângîr.

This exceedingly valuable MS., dated Haydarâbâd, Dûl-hijjah, A.H. 1020 (A.D. 1611), *i.e.* the sixth year of Jahângîr's reign, is the oldest extant copy of the earliest version of the emperor's Memoirs—the version he wrote in the third year of his reign as a sketch which should afterwards be amplified into a more complete work.

Beginning:—

حمد بی غایت و شکر بی نہایت مبدعی را کہ بیک امر کن
اجرام فلکی و اجسام عنصری را از ممکن عدم بضای وجود آورد
و صناعی کہ طبقات افلاک بر افراشت و بساط خاک را بانواع قدرت
بیاراست (بسیار است) (Elliot, vol. vi., p. 264, wrongly reads است) و آدمی
زاد را بزور نطق و زینب عقل اختصاص داد تا بدان تاج کرامت
و خلعت خلافت پوشید و زمین و زمان را در قبضہ تسخیر خود
در آورد -

There are two well-known texts of Jahângîr's Memoirs, which, though differing from each other, are, more or less, based on the present work. One of them, unanimously admitted to have been written by the emperor himself, covers the period from his accession to the seventeenth year of his reign. It was continued under his supervision by Murtamad Khân to the beginning of the nineteenth year. Subsequently, during the time of Muḥammad Shâh (A.H. 1131–1161 = A.D. 1719–1748), it was re edited by Muḥammad Hâdî, who brought

down the history to the end of the reign, and added an introduction containing the history of Jahāngir from his birth to his accession. The whole of this work was published by Sayyid Ahmad, under the title of *Tuzuk-i-Jehangir*, Ally Gurn, 1864. A Hindūstāni translation of it, entitled *ترجمہ ترک جہانگیری*, by Sayyid Ahmad 'Ali of Rāmpūr, has lately been lithographed in the Nizāmī Press, Kānpūr, A.D. 1291. Jahāngir himself, in the annals of the seventeenth year (printed edition, p. 352), says that Murtamad Khān, who had been employed in writing the history of his reign, was ordered to continue the annals from the date up to which Jahāngir had written them, and to place the narrative at the end of the emperor's rough copy. He was further instructed to write them in the form of a diary, which, after the emperor's correction, was to be transcribed in a fair copy:—

درینولا کہ معتمد خان از خدمت دکن آمده سعادت آستان بوس دریافت چون از بندهای مزاجدان و شاگردان سخن فہم بود و سابق نیز سر رشته این خدمت و ضبط وقایع بعد از او بود حکم فرمود کہ از تاریخی کہ نوشته ام آیدہ مشارالہ بہ خط خود نویسد و در ذیل مسودات من داخل سازد و آنچه بعد ازین سوانح شود بطریق روز نامچہ مسودہ نمودہ بہ تصحیح من رسانیدہ بہ بیاض می سپردہ باشد

Another issue of the authentic text, which brings down the narrative to the end of the twelfth year of the reign, is noticed in Rien, i., p. 253. *Shāh Nawāz Khān*, in his preface to the *Ma'āşir-ul-Umarā*, states that the *Jahāngir Nāmāh*, written by the emperor himself, did not extend beyond the twelfth year. This statement proves that he had no knowledge of the continuation of the *Memoirs*. In the annals of the thirtieth year (printed edition, p. 239) it is said that when the *Memoirs* of the first twelve years had been completed, and a fair copy transcribed, Jahāngir ordered them to be bound, and copies to be distributed to the officers of his dominions. The first copy was presented to *Shāh Jahān*:—

چون وقایع دوازده سال از جہانگیر نامہ بہ بیاض بردہ شدہ بود بمقتضیان کتابخانہ خاصہ حکم فرمودم کہ این دوازده سالہ احوال را یک جلد ساختہ نسخہ ہای متعدد ترتیب نمایند کہ بہ بندہای خاص عنایت فرمائیم و بسایر بلاد فرستادہ شود کہ ارباب دولت و اصحاب سعادت دستور العمل روزگار خود سازند - روز جمعہ ہشتم یکی از واقعہ نویسان تمام را نوشتہ و جلد کردہ بنظر در آورد چون اول نسخہ

بود که ترتیب یافته بفرزند شاهجهان که او را در همه چیز از همه فرزندان خود اول میدانم مرحمت نمودم و بر پشت کتاب بخط غاص مرقوم گشت که در فلان تاریخ و فلان مقام بآن فرزند عنایت شد -

Attention was first called to this part of the *Jahāngīr Nāmā* by James Anderson, who translated and published some extracts from it in the *Asiatic Miscellany* (vol. ii., pp. 71 and 172). Calcutta, 1786, and other portions were subsequently given by Francis Gladwin in his *History of Hindostan*, vol. i., p. 96.

The other text of the *Memoirs*, generally rejected as spurious, records events down to the fifteenth year of the reign, A.H. 1029 = A.D. 1619. A copy of it, No. 558, is noticed *infra*. It gives very few dates, and is without much regard to order. The descriptions of property, gold and silver work and jewels, the number of horses, elephants, etc., and the cost of buildings, have all been amazingly exaggerated. It contains stories of Hindū jugglers, magical performances and sleight of hand, such as would hardly be expected from an Imperial pen. It is lacking in historical precision, and omits many things that ought to have formed part of the narrative. The authentic *Memoirs*, on the other hand, are written in chronological order, the events of the reign being narrated year by year. The style is simple and inornate, and there are no silly stories of Hindū jugglers, nor extravagant descriptions of jewels and the like. Major David Price, who took the spurious text for a genuine production, translated it for the Oriental Translation Committee, under the title of "*Memoirs of the Emperor Jehangueir, written by himself, and translated from a Persian Manuscript*," London, 1829. It is much to be regretted that this version should have obtained so much currency and credit in Europe. A very old copy of the spurious *Memoirs*, dated A.H. 1040, *i.e.* three years after the death of Jahāngīr, is preserved in the Library of the Royal Asiatic Society, London, and is described by Morley in his *Descriptive Catalogue*, p. 112. This early-dated copy establishes the fact that the text was in existence soon after the death of Jahāngīr. If it owes its existence to *Shāh Jahān*, which is very possible, the emperor's intention must have been that it should supersede the authentic text, which, in the annals of the seventeenth year, contains very severe reproaches against him as Prince *Khurram*. The differences between the authentic and the spurious texts were first pointed out by S. de Saey in the *Journal des Savans*, 1830, pp. 359 and 430, and then by Morley, *loc. cit.*, and lastly, in the most extensive manner, by Sir Henry Elliot and Prof. Dowson, in their *History of India*, vol. vi., pp. 251-391, where copious extracts are given from both texts.

The present work, which, as has been noted, was written by Jahāngīr in the third year of his reign, is the text on which the spurious *Memoirs* are based. A comparison of this text with the spurious *Memoirs*

(No. 558) shows a close agreement, apart from the exaggerations which have already been mentioned. Another point of disagreement is the number of verses. The spurious Memoirs contain a much larger number than the authentic text.

This shorter work brings down the annals only to the third year of Jahāngir's reign, A.H. 1017 = A.D. 1608, when he had reached the age of forty. On fol. 34^b the royal author refers to Prince Parwiz's marriage with the daughter of Mirzā Rustum, which, he says, took place on the 11th of Shābān, A.H. 1017:—

دیگر روز یازدهم شهر شعبان المعظم سنه ۱۰۱۷ دختر میرزا رستم
نبیره بهرام میرزا را بفرزند خود شاهزاده پرویز بکاهین یکصد و پنجاه
لک روپیه که صد و پنجاه هزار تومان عراق است عتد نموده
کدخدا ساختم -

Again, on fol. 106^a, while incidentally alluding to an occurrence which took place in Kashmir, whither he had accompanied his father on the occasion of his first visit to that place, he says that at the time of writing he was in his fortieth year:—

و الحال که عمر چهل سال رسیده آن شدۀ گرمسگی و آن لذت
خوردنی در هیچ وقت نیافتم -

After a short preface, devoted to the praise of God and the Prophet, the royal author begins the history with the date of his accession to the throne, Thursday, the 8th of Jumādā I., A.H. 1014 = A.D. 1605. The work is very largely devoted to the rebellion of *Khusrau*; but references to Akbar are not infrequent. After the account of *Khusrau*'s imprisonment and his mother's death, the king praises *Keshū* for his diligent and loyal services, and then the narrative suddenly closes with mention of the practice of Akbar and his officers of discharging guns on the first day of every month:—

بر بست پدر من بود که روز غره ماه اول تشنگ بدست مبارک
خود گرفته می انداختند بعد از آن بمنصبداران و احدیان و برق
اندازان و رعد اندازان و توپ اندازان سر میدادند و در هیچ وقت
غیر این نبود که در سر هر ماه این غوغا نمی شد و من نیز بدان
دستور اول تشنگ درست انداز را خود می اندازم و دیگر شروع از
همه میشود -

Copies of this work are mentioned in *Ethé*, *Bodl. Lib. Catalogue*,

No. 222; J. Aumer. p. 93; and Ethé, India Office Lib. Catalogue, No. 309. See also Elliot, History of India, vol. vi., p. 260.

The title which I have prefixed to this notice appears in a note on the title-page of the MS., written by Prince Muḥammad Sulṭān (*d.* A.H. 1087 = A.D. 1676), the eldest son of Aurangzib. The prince says that this book, called *Jahāngir Nāmah*, composed by the emperor himself, was seized from the library of Quṭb-ul-Mulk at Ḥaydarābad. The note runs thus:—

این کتاب جهانگیر نامہ را کہ حضرت جنت مکانی خود تصنیف
نمودہ اند در دار التبحر حیدرآباد از کتابخانہ قطب الملک گرفته
شد - حورہ محمد سلطان -

The note is testified to by a seal of the prince, dated A.H. 1067 (A.D. 1656). The prince, then, must have taken possession of this valuable MS. in the 29th year of Shāh Jahān's reign, when he took and plundered Golconda. The same title is also given in the illuminated head-piece. Other titles assigned to these Memoirs, whether the genuine or the spurious, are *تاریخ سلیم شاہی* (*Tārikh-i-Salīm Shāhi*), *تاریخ جهانگیر نامہ سلیمی* (*Tārikh-i-Salimi*), *تاریخ جهانگیر نامہ سلیمی* (*Tārikh-i-Jahāngir Nāmah-i-Salimi*), *تذکرہ جهانگیری* (*Tenzuk-i-Jahāngiri*), *کار نامہ جهانگیری* (*Wāqī'āt-i-Jahāngiri*), *واقعات جهانگیری* (*Kār Nāmah-i-Jahāngiri*), *مثالات جهانگیری* (*Maqālāt-i-Jahāngiri*), and also *اقبالنامہ* (*Iqlāl Nāmah*).

The colophon bearing the date of transcription of the copy runs thus:—

بتاریخ یوم الاربعاء سن ذوالحجہ سنہ ۱۰۲۰ در دار السلطنۃ
حیدرآباد مصنوعہ عن کل شر و فساد برسم خزانہ کتب اعلیہ حضرت
السلطان العادل الکامل افتخار السلاطین فی الزمان و اشرف الخواص
فی الدوران السلطان ابن السلطان السلطان الشاقان ابن الشاقان
. . . . لا زال رایات دولتہ منصورہ منصورہ و اعداء حضرته مٹھورہ
بیدہ الثقییر محمد مومن مشہور بہ عرب شیرازی سمیت تحریر یافت -

The last figure of the date has been changed to "9." This would have passed unobserved but for the seal (on the title-page) of Sulṭān Muḥammad Quṭb Shāh, the fifth king of the Quṭb Shāhi dynasty of Golconda, who succeeded Muḥammad Quli Shāh in A.H. 1020 = A.D. 1611, bearing the date A.H. 1020. This seal also shows that the space left

blank in the colophon for the insertion of the name of the king, for whose library the MS. was written, should have been filled in with that monarch's name. To the left of the seal of Muḥammad Qutub Shāh is the seal of 'Abd Ullah Qutub Shāh, the sixth king of that dynasty.

The MS. is written in minute Nasta'liq, within gold-ruled borders, with an illuminated head-piece and a double-page floral 'Unwān.

Some folios towards the end are misplaced: the right order seems to be foll. 112, 117, 113-116, 118-119. The catch-words of these folios are wanting. Foll. 56-119 are placed in new margins. There are several 'Arḍ-didāhs on the last page, one of which is dated A.H. 1068.

No. 558.

fol. 114; lines 15; size 8×5 ; $6\frac{1}{4} \times 3\frac{1}{2}$.

The spurious Memoirs of Jahāngir, amplified from the preceding work and continued to a later period; see No. 557.

This is the work on which Major Price based his translation, but it contains a continuation not found in the latter.

Beginning:—

ای نام تو سر دفتر اسرار وجود
نقش صفت بر در و دیوار وجود
در پردۀ کبریا نهان گشته ز خلق
بنمود حیان بر سر بازار وجود

Then comes the beginning found in the preceding copy:—

حمد بیغایت و شکر بی نهایت مبدعی را الخ

The end of MS. No. 557 corresponds with fol. 61, line 8, of this MS., after which the text runs thus without any interruption.—

الحق که تشنگ اسلحه بی زنهار بست و در پیدا کردن این مدبران
فکر درستی کرده اند الخ

This copy contains the Pand Nāmāh or the Moral Precepts ascribed to Jahāngir, to which, according to Rien, i., p. 254, Elliot, vi., p. 261, and some others, I'timād-ud-Daulah wrote the short preface, beginning here on fol. 96^b:—

چون طمع حضرت بادشاه سخن سنج ما باطوار پسندیده و کردار
حمیده در همه وقت مایل است -

The Pand Nāmāh begins thus:—

نصائح بادشاهی — باید که فرزندان کامگار و مریدان اخلاص
شعار دستور العمل روزگار خود ساخته

and concludes with the verse—

من آنچه شرط بلاغت با تو میگویم
تو خواه از سخنم پند گیر خواه ملال

After which the copy ends with a genealogy of Jahāngir, traced up to Timūr.

On the top of fol. 1^b is found the signature "Gore Ouseley."

Written in ordinary Nasta'liq, within coloured ruled borders.

Not dated, apparently 19th century.

No. 559.

fol. 340; lines 27-30; size $12\frac{1}{2} \times 8\frac{3}{4}$; $10 \times 6\frac{1}{2}$.

اقبالنامه جهانگیری

IQBĀL NĀMAH-I-JAHĀNGĪRĪ.

A slightly defective copy of the three volumes of the Iqbāl Nāmāh, the first two of which are said to be extremely rare.

Author: Muḥammad Sharif, entitled Muṭamad Khān, محمد شریف
المخاطب بمعتد خان.

Beginning:—

منتھای حمد نا منتھا خدایرا بی ہمتا کہ مارا خلعت وجود
کرامت فرمود -

The author was at first attached to the Court of Jahāngir, who in the third year of his reign honoured him with the title of Muṭamad Khān. He accompanied Prince Khurram on his Deccan campaign, from which he returned in the seventeenth year of the reign. He was then entrusted with the duty of carrying on the emperor's memoirs. He rose to greater power during the time of Shāh Jahān, who in the tenth year of his reign gave him the office of Mir Bakshī. He died in the thirteenth year of Shāh Jahān's reign, A.H. 1049 = A.D. 1639.

In the preface the author, who calls himself محمد دوست ابن

محمد شریف الخطاب بمعتقد غانی, mentions the following three works as his sources: (1) the Akbar Nāmāh by Abū 'l-Faḍl, (2) The Nizām-ut-Tawārikh by Nizām-ud-Din, and (3) Khwājah 'Aṭā Beg Qazwini's history of Akbar's reign. He adds that he has recorded the events of which he was an eye-witness without any addition or diminution. As regards the events which took place before his time, he did not wholly depend upon the above-named historians, but sought corroboration of their statements from old and trustworthy persons. He says that he completed the work in Kashmīr, A.H. 1029 = A.D. 1619, in the 15th solar year of Jahāngīr's reign, and divided it into three volumes (Jild), the first two of which contain the history of Bābur, Humāyūn, and Akbar, the third being devoted to the history of Jahāngīr.

Contents:—

Vol. I. Birth and genealogy of Akbar, fol. 2^a; Timūr, *ibid*; Mirān Shāh, fol. 3^a; 'Umar Shāykh, fol. 3^b; Bābur, fol. 4^a; Humāyūn, fol. 11^b.

Vol. II. History of Akbar from his accession to his death, fol. 62^a.

Beginning (agreeing verbatim with the beginning of Abū 'l-Faḍl's Akbar Nāmāh, of which this volume is an abridgment):—

مسلسله انتظام کارگاہ آفرینش که مظاهر حقیقت نمایی آن

Vol. III. History of Jahāngīr from his accession to his death, fol. 282^b.

Beginning:—

شایسته سریر سلطنت و فرمانروائی و زینت افسر

This copy breaks off in the middle of the account of the events which took place after the funeral ceremony of Jahāngīr, corresponding with line 3, fol. 223^a, of the third volume of the Iqbāl Nāmāh noticed hereafter.

For other copies see Morley, Descriptive Catalogue, p. 120; N. Lees, Journ. Roy. As. Soc., New Series, vol. iii., p. 459; Stewart, Catalogue, p. 14; Rien, i., p. 255, and iii., p. 922; Elliot, History of India, vi., pp. 400-438; J. Anmer, p. 92; Ethé, Bodl. Lib. Cat., Nos. 224-230; Ethé, India Office Lib. Cat., Nos. 312-323. The third volume of the Iqbāl Nāmāh, copies of which are very common, has been printed in the Bibliotheca Indica, Calcutta, 1865, and in Lucknow, A.H. 1286. A condensed translation in English of the same volume is preserved in manuscript in the British Museum, Add. 26,612.

Written in ordinary Nasta'liq.

Not dated; apparently 18th century.

No. 560.

fol. 323; lines 21; size 11×7 ; $8\frac{1}{2} \times 4\frac{1}{2}$.

The First Volume and a portion of the Second Volume of the *Iqbal Nāmāh*, written, according to the date of transcription given in MS. No. 561, four years before the author's death.

Beginning as above.

In the preface here it is said that the author divided the work into two volumes, the first treating of the ancestors of Akbar and the second devoted to the history of Akbar from his accession to his death. There is no mention of the third volume.

Contents:—

Vol. I. Timūr, fol. 3^b; Mirān Shāh, fol. 5^b; ‘Umar Shāykh, fol. 6^b, Bābur, fol. 7^b; Humāyūn, fol. 27^a.

Vol. II. Akbar, fol. 153^b.

The volume breaks off in the middle of the account of Akbar's visit to Fatḥpūr in the eighteenth year of his reign. The last words are . . . *بسمت سروهي راهبري نمايد و معه*, corresponding with line 4, fol. 141^a of the preceding copy.

A note by *ايزد بخش رما نبیره آصفاجعفر*, dated 24 Šafar, A.H. 1087 is found on fol. 71^a.

The fly-leaf contains seals and ‘Arḍ-didāhs of Shāh Jahān's time.

No. 561.

fol. 329–619; lines and size same as above.

Continuation of the preceding, opening with the words:—

و معه هذا دولتخواهان بنابر پامس الخ

The history of Akbar is followed by an account of his children, his wazirs, etc., ending with a list of the names of the ‘Ulamā, physicians, singers and musicians of the emperor's court.

Both the volumes are written in a bold Nasta‘liq, by کمال الدین مسعود.

Dated A.H. 1045.

No. 562.

fol. 226; lines 17; size $10\frac{1}{2} \times 6\frac{1}{4}$; $9\frac{1}{4} \times 5$.

A copy of the Third Volume of the Iqbal Nâmah, beginning as usual.

This copy ends with a list of the names of the members of the royal family, ministers, learned men, physicians, poets, Huffâz and musicians of Jahângir's time.

Written in Nimshikastah, within gold-ruled and coloured borders, with an illuminated head-piece and 'Unwân.

Dated A.H. 12—(?).

Scribe: اسمعيل

No. 563.

fol. 219; lines 15; size $8\frac{1}{2} \times 5\frac{1}{4}$; $6\frac{1}{2} \times 3\frac{1}{4}$.

مآثر جهانگیری
MA'ÂSIR-I-JAHÂNGÎRÎ. ✓ 7

A history of the early life and reign of the emperor Jahângir, by Kâmgâr Husaynî, کامگار حسینی.

Beginning:—

جهان جهان نبایش پادشاه حقیقی را که انتظام و نظام بنی آدم بدستیاری عقل فرمان روایان عدالت پیشه الخ

The author was at first attached to Jahângir. He received the title of Gayrat Khân from Shâh Jahân, was appointed Sûbahdâr of Dihli, and was subsequently transferred to the Sûbah of Tattah, where he died in A.H. 1050 = A.D. 1640. A detailed account of his life will be found in the Ma'âsir-ul-Umarâ. See also Elliot, History of India, vol. vi., pp. 439-445; N. Leas, Jour. Roy. As. Soc., New Series, vol. iii., p. 461; Rieu, i., p. 256; Ethé, Bodl. Lib. Cat., No. 223; Ethé, India Office Lib. Cat., No. 324.

In the preface the author says that the emperor Jahângir had written an account of his reign from his accession to a short time before his death, and had entitled it Jahângir Nâmah; but as that work did not include the history of the emperor's early life, the author wrote the

present complete history of the life and reign of the king. He finished it in the third year of Shāh Jahān's reign, A.H. 1040 = A.D. 1630, and entitled it Ma'āṣir-i-Jahāngir.

In the conclusion the author says that the emperor's name, نورالدين محمد جهانگیر بادشاه forms a chronogram for the year of his death, A.H. 1037. He adds that as in the memoirs written by Jahāngir important facts were often mixed with unimportant events, he thought it desirable to give the substance of that work, and to add to it an account of the early life of Jahāngir and the events of the latter part of his reign. The book ends with a prayer for Shāh Jahān, followed by a quatrain in which the title of the work is said to be a chronogram for the date of its completion:—

این نامه که بر صحیفه ها شد عنوان
گیرند از رو بهره اهالی زمان
چون یافت مآثر جهانگیری نام
تاریخ مآثر جهانگیری دان

Contents:—

Short preface by the author, fol. 1^b: genealogy of Jahāngir traced from Timūr, fol. 1^b; birth and early life of Jahāngir, fol. 2^a. The history of Jahāngir's reign begins with a double-page 'Unwān and an illuminated head-piece. It opens thus:—

نضارت سرا بستان ملک و ملت و طراوت چار چمن دین
و دولت منوط و مربوط بوجود فایض الیود بلند اقبالست آن

Jahāngir's accession, fol. 32^b; the first year of his reign, fol. 39^b; second year, fol. 48^a; third year, fol. 55^b; fourth year, fol. 61^a; fifth year, fol. 63^b; sixth year, fol. 71^a; seventh year, fol. 79^a; eighth year, fol. 94^b; ninth year, fol. 98^a; tenth year, fol. 107^b; eleventh year, fol. 119^a; twelfth year, fol. 125^a; thirteenth year, fol. 139^b; fourteenth year, fol. 140^b; fifteenth year, fol. 143^a; sixteenth year, fol. 152^a; seventeenth year, fol. 161^b; eighteenth year, fol. 169^b; nineteenth year, fol. 181^a; twentieth year, fol. 195^a; twenty-first year, fol. 199^a; twenty-second year, fol. 216^a; Khātimah, fol. 218^b.

The account of the events which took place from the death of Jahāngir to the accession of Shāh Jahān, mentioned in Rieu, *loc. cit.*, is not found in this copy.

A correct copy, written in fair Nasta'liq, within gold and coloured ruled borders, with the headings in red.

Not dated, apparently 17th century.

SHÂH JAHÂN.

No. 564.

fol. 150; lines 17; size $7 \times 4\frac{1}{2}$; $5\frac{1}{2} \times 2\frac{1}{4}$.

آثار شاهجهانی

ÂSÂR-I-SHÂH JAHÂNÎ.

A very defective copy of a history of Shâh Jahân and his ancestors, with numerous anecdotes relating to eminent persons and saints.

Beginning:—

ناظمه فصارا آنقدرت و توانائي کجاست که از وصف مالک
الملکي جل و علا تواند بر آمد الخ

The author, who in the preface calls himself محمّد صادق دهلوي Muḥammad Ṣādiq Dihlawī, seems to be identical with the author of the Ṭabaqāt-i-Shâh Jahânī, which contains similar matter. Compare Rien, iii., p. 1009; see also Elliot, *History of India*, vol. vii., p. 133, where the author's works are mentioned.

Regarding the anecdotes, the author tells us in the preface that he extracted them from trustworthy works. He suggests alternative titles for the work, viz. اخبار جهانگیری or آثار شاهجهانی, and dedicates it to the reigning sovereign Shâh Jahân, who is highly eulogized at the beginning.

The work consists of a Muqaddimah, a Maṭlaʿ, one Maqṣad and a Khâtimah, which, however, is not found in this copy; as follows:—

Muqaddimah.—Meaning of the word “king”; the king's duties towards God and the people, etc., fol. 5^a.

Maṭlaʿ.—History of Shāh Jahān's ancestors, beginning with Ādam, on fol. 7^a :—

مطلع در بیان مجمل از احوال آبا و اجداد حضرت
بادشاه عهد و زمان

Timūr, fol. 29^a; Mirān Shāh, fol. 40^a; Mirzā Sultān Muḥammad, fol. 40^b; Abū Saʿīd, fol. 41^a; ʿUmar Shaykh, fol. 53^b; Bābur, fol. 9^a; Humāyūn, fol. 15^b; Akbar, fol. 60^a; Jahāngīr, fol. 65^a.

The folios of the portion covering the history of Shāh Jahān's ancestors are misplaced in a most confusing manner, and the catch-words are omitted. The right order seems to be: foll. 1-8, 17-49, 51, 50, 52-54, 9-16, 55.

This section ends on fol. 66^b with a short history of Jahāngīr.

Maqṣad.—Anecdotes relating to the virtues, eminence, justice, noble deeds, etc. of prophets, Khalifs, and kings, fol. 67^a :—

مقصد در بیان حکایات و ثقلیات انبیا و خلفاء راشدین
و بادشاهان اهل دین النج

The MS. breaks off with an anecdote of Sultān Gīyāṣ-ud-Dīn bin Maḥmūd Shāh of Mālwah (A.H. 880-906 = A.D. 1475-1500).

The Khātimah was most probably devoted to the history of Shāh Jahān.

Written in fair Nastaʿliq, within gold and coloured ruled borders, with a faded head-piece.

The following note by Sir Wm. Gore Ouseley is found on fol. 1^a.

“The history of Shah Jehan, the Moghul emperor of Hindustan, composed by Muhammed Sādik of Delhi, and including a general account of the Timurian Princes, and a particular one of Shah Jehan the son of Jehangir and grandson of the great Akbar.

It consists of 304 pages. Transcribed in a fine Nastalik character and divided into three sections.

G. O.”

The MS. bears the seals of Sayyid Vilāyat ʿAlī Khān and Sayyid Khwāshīd Nawwāb of Patna.

The original folios are mounted on new margins.

Not dated; apparently 18th century.

No. 565.

foll. 529; lines 25; size $13\frac{3}{4} \times 8$; 12×6 .

شاهجهان نامه

SHĀH JAHĀN NĀMAH.

This interesting volume, comprising a complete history of Shāh Jahān, may be divided into four parts, each the work of a different author, as follows:—

Part I., foll. 1–32. This section, endorsed as اقبالنامه, Iqbāl Nāmāh, comprises the history of Shāh Jahān's early life until his accession to the throne, i.e. A.H. 1000–1037 = A.D. 1590–1627.

Beginning at once with the following heading in red:—

ذکر مطوع نیر جہ و جلال و طلوع کوکب دولت و اقبال یعنی
ولادت با سعادت شایسته افسر کیانی زیندہ اورنگ کامرانی چراغ
افروز دودمان کورکائی شاہ جوان بخت بلند اقبال صاحب قران ثانی -

The narrative then begins thus:—

چون مشیت ایزد عز شانہ و ارادت حق جل سبحانہ بانتظام
سلسلہ صوری و معنوی الخ

In a contemporary endorsement on fol. 1^v this part is ascribed to Murtamad Khān:—

اقبال نامہ متضمن باحوال شہزادگی شاہجہان بادشاہ تصنیف
معتمد خان

This is corroborated by the following subscription on fol. 32:—

حقیقت احوال شہزادگی حضرت خاقانی صاحب قران ثانی
شہاب الدین محمد شاہ جہان بادشاہ غازی تا اینجا احوال برکت
شمال بادشاہزادگی شاہجہان بادشاہ کہ معتمد خان نوشت -

It is doubtful whether this Murtamad Khān is identical with the author of the Iqbāl Nāmāh. Dr. Rieu, in his Supplement, No. 76, n., where a copy of this work is mentioned, observes: "Murtamad Khān, if such be

the author's name, must be a distinct person from his namesake, the author of the *Iqbal Nāmāh*. The latter, when referring to himself, uses such a phrase as 'the present writer,' while in corresponding passages our author mentions Mu'tamad Khān by name."

Part II., foll. 33-370. پادشاه نامہ, *Pādishāh Nāmāh*. The first two volumes or *Daftars* of the *Pādishāh Nāmāh*, by 'Abd-ul-Ḥamid Lahaurī, عبد الحمید لاہوری, comprising the history of the first two decades of the reign, *i.e.* A.H. 1037-1057 = A.D. 1627-1647.

Beginning:—

نگارین کلامی کہ گذارش آن دامن سامعہ را جوہر آگین کند

'Abd-ul-Ḥamid of Lahore, who, according to the author of the '*Amal-i-Ṣāliḥ*,' was a pupil of Abu 'l-Faḍl, and died in A.H. 1065 = A.D. 1655, says in the preface that Shāh Jahān, who highly admired the elegant style of Shaykh Abu 'l-Faḍl's *Akbar Nāmāh*, was in search of an accomplished historiographer to write a history of his reign on the model of the *Akbar Nāmāh*, when he happened to hear of the fame of 'Abd-ul-Ḥamid, who was then living in retirement at Tattah. Both Dr. Rieu, i. p. 260, and Elliot, *History of India*, vol. vii., p. 3, say that the author was then living in Patna, but in this MS., fol. 35^b, the name of the place is distinctly written as تنہ. The emperor sent for the author and entrusted him with the work.

The second *Daftar* begins thus on fol. 223^b:—

مہاس والا اماس داور کارماز و کردگار بی نیاز را کہ بمددگاری الخ

The first two *Daftars* of the *Pādishāh Nāmāh* have been printed in the *Bibliotheca Indica*, Calcutta, vol. i., 1867; vol. ii., 1868.

Part III., foll. 372-502. The third *Daftar* of the *Pādishāh Nāmāh*, containing the history of the third decade of the reign, *i.e.* A.H. 1057-1067 = A.D. 1647-1657, by Muḥammad Wārīs, محمد وارث.

Beginning:—

بر سر ہر نامہ دبیر قلم
انچہ کند بہر تیمن رقم

In the preface to this *Daftar*, Muḥammad Wārīs (killed A.H. 1091 = A.D. 1680) tells us that the first two decades, written by 'Abd-ul-Ḥamid, were revised by Sa'd Ullah Khān. 'Abd-ul-Ḥamid having become too old to continue the work, the present writer, his pupil, was entrusted with the task, and, Sa'd Ullah Khān having died, was ordered to submit his work for revision to 'Aṭa-ul-Mulk Tūnī, entitled Faḍil Khān.

For other copies of the *Pādishāh Nāmāh* see Elliot, *History of India*,

vol. vii., pp. 3-72, 121-2, where an account of the work, with extracts, will be found; Morley, *Descriptive Catalogue*, p. 122; N. Lees, *Jour. Roy. As. Soc., New Series*, vol. iii., p. 462; J. Anner, p. 95; Rieu, i., p. 260; Ethé, *Bodl. Lib. Cat.*, Nos. 232-235; Ethé, *India Office Library Catalogue*, Nos. 325-330.

Part IV., foll. 503-529. History of the last two years of Shāh Jahān's reign, *i.e.* A.H. 1067-1069 = A.D. 1657-1659, taken from the 'Amal-i-Ṣāliḥ of Muḥammad Ṣāliḥ Kaubū.

Beginning:—

المنة لله كه بشرخي و فيروزي روز شنبه غره جمادي الآخر سال
هزار و شست و هفتم . . .

corresponding with line 2, fol. 664^b, of the 'Amal-i-Ṣāliḥ, No. 569 in this Catalogue.

A very valuable and correct copy. Written in good Nasta'liq, within gold and ruled and coloured borders, with a double-page Unwān and beautifully illuminated head-piece at the beginning of each Daftar of the Pādishāh Nāmā. It was written at the desire of Mirzā Sultān Nazar of 'Ālamgīr's time, and completed on 12 Shawwāl in the 45th year of the reign. The date of transcription and the name of the scribe are given thus in the following colophon at the end of the third Daftar, fol. 502^a:—

بتاریخ دوازدهم شهر شوال سنه پنج و چهل از جلوس میمنت
مانوس پادشاه جهان پناه عالمگیر پادشاه غازی خلد الله ملکه ابد
بفرموده حشمت و اجلال دستگاه میرزا سلطان نظر بخط احقر راجی
من رحمت الله کمترین شرف الدین صدیقی انعام یافت

The colophon at the end of the second Daftar, fol. 370^a, dated Jumādā I., the 44th year of 'Ālamgīr's reign, runs thus:—

تمت هذه النسخة بعون الله تعالی بتاریخ بیست و هفتم شهر
جمادي الاول سنه ۴۴ از جلوس مبارک پادشاه عالمگیر

Foll. 1-32, written in a modern hand, have been recently added.

A learned note, by an anonymous writer, giving particulars of the contents of the whole of the MS., is found on the back of the first page of the Pādishāh Nāmā (fol. 33^a):—

درین کتاب شریف و مجلد منیث که موسوم است به پادشاه نامه
و مشهور است به شاهجهان نامه احوال می و دو ساله حضرت شاه

اعلیٰ شهاب الدین محمد شاهجهان صاحبقران ثانی انار الله برهانه
مرقوم است از انجمله احوال بیست ساله یعنی دو دور از اول جلوس
بر اورنگ خلافت از منشآت شیخ عبد الحمید لاهوری که تلمید
علامی فہامی ابو الفضل مبارک بود بتصحیح و مقابلہ نواب سعد الله
خان مرحوم و دو دور سیوم از منشاءات شیخ محمد وارث کہ شاگرد رشید
شیخ عبد الحمید بود و تصحیح و مقابلہ باستصواب نواب فاضلخان
مرحوم کہ معروف بعلاء الماک تونی و احوال دو سالہ منقول از
شاهجهان نامہ از منشآت شیخ محمد صالح کنبو کہ نام آنرا عمل
صالح گذاشتہ غرضکہ بیصرف کارنامہ سگرف است و از جملہ
نقائس روزگار قدر دانستنی است بمقابلہ مبلغ دو صد و پانزدہ رویہ
سکہ مبارک محمد شاہی بمعرفت محمد صادق کتاب فروش و ارحم
خانجیواز پسران مرزا سلطان نظر یسالتخان مرحوم محمد اعظم شاہی
ابتیاع نمودہ شد بتاریخ ہندھم شہر جمادی الاول سنہ ۹ جلوس
معلي - جمادی چند دادم جان خریدم - بنام ایزد عجب ارزان
خریدم -

The writer, it will have been seen, says that he purchased the MS. for two hundred and fifteen rupees, in Muhammad Shāhī coin, through Muhammad Ṣāliq, book-seller, and Arḥam Khānjīwā, from the sons of Mirzā Sultān Nazar Yūsālat Khān, deceased, of Muhammad A'zam Shāh's time, on 17 Jumādā I., the ninth year of the reign.

A description of the MS. written in English, and signed "Lewis Dacosta," is found at the beginning of the volume. The same signature, dated 14 July 1827, Calcutta, is found on the back of the same folio. Two other signatures, one of Francis Gladwin, the distinguished Orientalist, who died about 1813, and another, which is illegible, are on the same page.

A seal of Major Polier, dated A.H. 1181, with the following inscription, is found at the top of the page:—

امتیاز الدولہ میجر پولر بہادر ارسنجن جنگ

The following note to the right of the seal says that the MS. once belonged to Major Polier:—

این کتاب شاهجهان نامہ بایں سرکار فیض آنار نواب افتخار
الملک امتیاز الدولہ میجر پولر بہادر ارسنجن جنگ دام اقبالہ -

A large seal of the same officer, partly faded, faintly reads thus:—

میجر انتونی پولر بہادر . . . بادشاہ غازی

The words بادشاہ غازی probably refer to Shāh 'Ālam (A.H. 1173-1221 = A.D. 1759-1806).

This must be Antonio Louis Henri Polier, who entered the service of the English in 1762, and subsequently that of the Nawwābs Shujā'ud-Daulah and Āṣaf-ud-Daulah. He also served Shāh 'Ālam, and was appointed Lt.-Colonel by Warren Hastings. He studied Hindū mythology and poetry and collected valuable MSS. He returned to Europe in 1758 and died in 1795. See Buckland, Dictionary of Indian Biography, p. 339.

Several 'Arḍ-didāhs, the dates of which range from A.H. 1184-1187, are found on the title-page of this Pādishāh Nāmāh.

No. 566.

fol. 545; lines 21; size $15\frac{1}{4} \times 9\frac{1}{2}$; 11×6 .

پادشاد نامہ

PĀDISHĀH NĀMAH.

ۛ ۛ

Another complete history of Shāh Jahān, from his birth to his death, consisting of two parts, due to two different authors, as follows:—

Part I., fol. 1-309. This is the Pādishāh Nāmāh by Muḥammad Amin bin Abu 'l-Ḥasan Qazwini, محمد امین بن ابو الحسن قزوینی, also known as Mirzā Aminā or Aminā-i-Qazwini, comprising the history of the early life of Shāh Jahān and the first ten years of his reign.

Beginning:—

طراوت چمن الفاظ و تارگی گلشن معانی نسیم بہار پیرایہ
ایست الٰہ

In the preface the author says that after his arrival in India from his native country Iran, he entered the service of Shāh Jahān as Munshī in the fifth year of his reign. He adds that the emperor, dissatisfied with the works of his court chroniclers, was looking for a better writer,

when the author submitted his account of the Bundela war to him. The emperor, says the author, was highly pleased with it, and appointed him historiographer. That was in the eighth year of the reign. The author was ordered to write a history of the emperor from his birth to the end of the tenth year of his reign. He adds that the title بادشاه نامه was given to the work by the emperor himself:—

... کتاب مستطاب که از بادشاه مالک رقاب بادشاه نامه نامہ یافته ...

He also says that he was asked by the emperor to write another volume, containing the history of the second decade of the reign. But this, we have reason to believe, he never did; for in the 'Amal-i-Šāliḥ (No. 569), where our author is spoken of in high terms, we are told that he was at first employed on the Pādīshah Nāmāh, and after that was entrusted with the office of collecting intelligence.

میرزا امینا در اصطلاحات زبان فارسی مهارتی تمام دارد وقاعده فن انشا را بقانون نیک می شناسد شاهد سخنش از لباس تکلف میرا است و صاحب طبع و ذهن مستقیم و فکر رسا — سابق خدمت نگارش بادشاه نامه بدو متعلق بود و بعد ازان بخدمت جمع وقایع می پرداخت مردی خوش ظاهر و خوش محاوره بود ...

Part I. is divided into a Muqaddimah containing the history of the early life of Shāh Jahān, a Maqālah devoted to the history of the first ten years of the reign, and a Khātimah containing biographical notices, as follows:—

Muqaddimah.—Shāh Jahān's birth, fol. 7^a; his genealogy, fol. 7^b; Jahāngir, fol. 12^a; Akbar, fol. 13^a; Humāyūn, fol. 14^b; Bābur, fol. 16^b; 'Umar Shaykh, fol. 18^b; Abū Sa'īd, fol. 19^a; Mirān Shāh and Timūr, fol. 19^b.

Maqālah.—Shāh Jahān's accession, fol. 85^a; first year of his reign, fol. 102^a; second year, fol. 120^a; third year, fol. 133^a; fourth year, fol. 156^b; fifth year, fol. 172^b; sixth year, fol. 190^a; seventh year, fol. 217^a; eighth year, fol. 240^b; ninth year, fol. 263^a; tenth year, fol. 288^b.

The history of the last year is, however, incomplete, and ends (fol. 299^b) with the month of Shahrivar, corresponding to Jumāda, A.H. 1047 = A.D. 1637.

It is said here that the emperor, reverting from the solar to the lunar year, ordered the history of the eleventh year to begin on the first of Jumāda II., the month in which he ascended the throne.

Khatimah.—Biographical notices of eminent men of the period : saints, fol. 299^b; learned men, fol. 303^a; physicians, fol. 305^b; poets, fol. 307^a.

See Elliot's History of India, vol. vii., p. 1; Rieu i., p. 258; Morley, Descriptive Catalogue, p. 121.

Part II., foll. 310-545, taken from the 'Amal-i-Šālih, comprises Shāh Jahān's history from the eleventh year of his reign to his death.

Beginning, fol. 310^b.—

چون ایام سال یازدهم جلوس میمنت مانوس از روز سه شنبه
..... بخیریت و مبارکی شروع شده اند

corresponding to fol. 413^b of the 'Amal-i-Šālih, noticed in No. 569 of this catalogue.

The biographical appendix to the 'Amal-i-Šālih begins on fol. 509^a.

Foll. 534^a-545^a contain a tabulated index of the names of princes and Amirs, arranged according to their respective rank.

This valuable copy contains twelve large miniatures, painted in the highly finished Indian style of the later Mughal period. Some of them cover two pages. There are also seven beautiful coloured drawings of buildings, mosques, etc. of Shāh Jahān's time. The miniatures and drawings are:—

1. Jahāngir ascending the throne, fol. 27^a.
2. Prince Khusrāu's marriage with the daughter of Mirzā Muẓaffar Īḥṣayn Šafawī, fol. 30^b.
3. Scene representing Prince Khurram attacking with a sword a lion which has seized one of his father's attendants, Anūp Rāi, by the hand and arm. The account of the occurrence in the text is: Jahāngir, accompanied by Prince Khurram and others, was hunting a lion. Jahāngir's horse took fright at the sight of the lion. The emperor alighted from his horse, and fired, but missed. The lion became furious, and attacked a Mir Shikār, and after flinging him aside, returned to its place. Jahāngir fired again, but ineffectively. The beast then attacked Jahāngir, whereupon Anūp Rāi interposed to save the emperor. The lion wounded Anūp Rāi, and seized his hands and arms in its jaws. He succeeded in freeing one hand. Prince Khurram attacked the lion with his sword and saved Anūp Rāi. Foll. 32^b-33^a.
4. Shāh Jahān sending the elephant 'Ālamgumān to Jahāngir as a present, fol. 42^a.
5. Shāh Jahān riding a white elephant, fol. 123^b.

6. Marriage procession of prince Dārâ Shikâh, foll. 186^b-187^a.
7. Prince Aurangzib spearing a furious elephant, fol. 196^b.
8. Shâh Jahân sitting for the first time on the peacock throne, surrounded by his court, and giving rewards to princes and nobles, foll. 241^b-242^a.
9. The Tâj at Âgrah, fol. 351^b.
10. The wives, daughters, and other female relatives of Nadr Muḥammad Khân entering the harem of Shâh Jahân, and receiving honourable treatment from the emperor's wife, fol. 392^a.
11. Reception of Nadr Muḥammad Khân by the Shâh of Persia, foll. 399^b-400^a.
12. Mosque at Akbarâbâd, fol. 436^b.
13. The Jâmi' Ma-jid at Shâhjahanâbâd, fol. 433^b.
14. Ja'far Khân presenting Ablaḡ horses to Shâh Jahân, and Dul-faḡâr Âḡâ, the ambassador of the king of Rûm, bringing Arab horses for the emperor, fol. 479^b.
15. Gate, Delhi Fort, fol. 496^a.
16. Naqqâr Khânah, or the "Drum-House," fol. 496^b.
17. The Diwân-i-Khâṣ, fol. 497^a.
18. View of the Delhi Fort, fol. 497^b.
19. The bier of Shâh Jahân being carried to the Tâj, foll. 506^b-507^a.

Written in fair Nasta'liq, within gold and ruled and coloured borders, with beautifully illuminated 'Unwâns and head-pieces at the beginning of each part. The headings are written in red. All the illustrated pages are profusely illuminated and decorated on the margins with beautiful floral designs.

Not dated; apparently 18th century.

The MS. was seen by their Majesties the King-Emperor and the Queen-Empress on the occasion of their visit to Delhi in 1911, and their signatures appear thus on the fly-leaf at the beginning of the copy :—

"Seen this day December 10th, 1911.

George R.I.

Mary."

No. 567.

fol. 176: lines 20; size $9 \times 4\frac{1}{4}$; 6×3 .

لطائف الاخبار
LATĀ'IF-UL-AKHBĀR.

A detailed account of prince Dārā Shikūh's expedition to Qandahār, A.H. 1063 = A.D. 1652.

Beginning:—

حمد بیحدی که ابواب فتح را بر روی پادشاهان تواند کشاد مر
خدا برا سزاست الخ

The author does not mention his name anywhere in the text, but he is most probably identical with Rashīd Khān, known as Muḥammad Badī, Diwān of Mahābat Khān, to whom Khāfī Khān, vol. i., p. 722, ascribes the work Tārīkh-i-Qandahār. See also Rien, i., p. 204.

The work, to which the author assigns the title Latā'if-ul-Akhlbār, fol. 3^b, is also known as تاریخ قندهار or تاریخ قندهاری. The present MS. is however endorsed as "Tārīkh-i-Arjamand."

The author accompanied the prince Dārā Shikūh in his campaign to Qandahār, and was an eye-witness of most of the events narrated by him. As regards the correctness of his statements, he tells us in the preface in a very impressive tone, that he has recorded only those facts of which he was either himself an eye-witness or which he had ascertained from reliable sources, and that, as he was neither a confidential courtier nor an official chronicler, he obviously could not have the slightest motive for telling lies or for flattery; that his only object was to give a true account to his friends in India, who were anxious to know the events connected with the siege of Qandahār:—

. . . نه از محرمان مجلس خاصم و نه از ندما بزم اختصاص -
نه در نوشتن محکومم و نه در خبر رسائی مامور که دروغی بایدم
گفت و افترائی بایدم بست بواسطه خاطر دوستانی که
در هند اند و گوش بر آواز اخبار قندهار دارند نقشی می طرازم
و صورتی می سازم - دروغ بدوستان نتوان گفت و راست ازیشان
نتوان نهفت

The work is divided into three sections, called Âgâz, Numâ'ish (in Rieu, Paymâ'ish), and Anjâm, as follows :—

Âgâz.—Account of previous events, namely, the revolt of the Uzbeks under Nadr Muḥammad Khân, the governor of Tûrân, A.H. 1056 = A.D. 1646; expeditions under the princes Murâd and Aurangzib to Qandahâr, and march of Dârâ Shikûh to that place, fol. 3^b.

Numâ'ish.—Events of the siege recorded day by day, beginning with 10th Jumâda II., A.H. 1063 = A.D. 1652, to 15th Dul-q'ad of the same year, fol. 13^b.

Anjâm (not marked).—Dârâ Shikûh's return from Qandahâr and his arrival in Multân, on the 9th Dul-hijjah, A.H. 1063 = A.D. 1652.

Spaces for rubrics are left blank in some places.

For other copies of the Lata'if-ul-Akhlâr, see Rieu, i., p. 204, and Etlé, India Office Lib. Cat., Nos. 338 and 339.

Written in fair Nasta'liq.

Not dated; apparently 17th century.

A long note, without date or the writer's name, is found on the last page of the MS. The writer of this note says that one of his relatives, who brought him this MS., ascertained from the attendants of Dârâ Shikûh that the events narrated in the present work were fully correct. The author of the note adds further that, after the conquest of Qandahâr, Dârâ Shikûh continued to receive warm favours from Shâh Jahân. He received the title of شاه بلند اقبال, and in public ceremonies a silver chair, close to the imperial throne, was reserved for him. The prince was further allowed an increment of ten thousand soldiers and ten thousand cavalry, and received a reward of one lakh of aḥrafis.

Fol. 1^b contains the signature "Gore Ouseley," in whose handwriting the price of the MS. is recorded on fol. 1^a as Rs. 12.

No. 568.

fol. 359; lines 17; size $10\frac{1}{4} \times 7\frac{1}{2}$; 9×5 .

ملخص

۵۶۸

MULAKHKHAS.

A history of the first thirty years of Shâh Jahân's reign, by Muḥammad Tâhir, with the takhalluṣ Âshuâ, commonly known as

محمد طاهر 'Ināyat Khān bin Zafar Khān bin Khwājah Abu'l-Ḥasan. متخلص بآشنا المصطب به عنایت خان بن ظفر خان بن خواجه ابو الحسن.

Beginning:—

بنام بادشاه بادشاهان
سرافرازی ده صاحب کلاهان
حمدیکه در خورشان احدیت باشد الخ

The author was the son of Zafar Khān, governor of Kābul and of Kashmīr. His ancestors were men of letters, and held high offices under the Mughal kings of India. His grandfather, Khwājah Abu'l-Ḥasan (*d.* A.H. 1042 = A.D. 1632), who held the rank of 5,000 under Jahāngīr, is spoken of thus in the preface:

و مراد از رکن السلطنت خاصه خواجه ابو الحسن جد امجد راقم است

Like his father, Muḥammad Tāhir was a great patron of learning, and was himself well versed in prose and poetry. He held the office of Dārōghah-i-Kutub Khānah, or keeper of the imperial library, and MSS. bearing his seal and signature are extant.* He is the author of a Masnawī and a Diwān. See Sprenger, *Onde Catalogue*, p. 339. ✓

He tells us in the preface that this work is an abridgment of the official record of the first thirty years of the reign, written by 'Abd-ul-Ḥamid, and continued by Wāriṣ. The author came upon this, he himself says, in the imperial library in the thirty-first year of the reign, A.H. 1068 = A.D. 1657. He states, however, that in recording the events of the fourth to the tenth year, he followed in preference the Pādishāh Nāmah of Muḥammad Amin.

The history, which begins with a short account of Shāh Jahān's ancestors and of his early life, is brought down to Jumāda I., A.H. 1067 = A.D. 1656, the end of the thirtieth year. Towards the end is found a short description of the Ṣūbahs of Hindūstān, followed by a list of the princes and Manṣūbdārs of Shāh Jahān's time. It closes with some select verses composed by the author.

An account of the work, with a translation of the preface and some extracts, will be found in Elliot, *Hist. of India*, vol. vii., pp. 73-120. See also Morley, *Descriptive Catalogue*, p. 123; Stewart's *Catalogue*, p. 15; Rien, i., p. 261, and iii., p. 1083^b.

* Sayyī's *History of Herat* in the Būkhār Library contains a note in his handwriting.

The MS. is in a damaged condition, and some folios are missing towards the end.

Written in a cursive Nasta'liq.

Not dated; 19th century.

No. 569.

fol. 385; lines 19; size $9\frac{1}{2} \times 6$; 7×4 .

تمل صالح

‘AMAL-I-ŞÂLIH. ✓

A detailed history of Shāh Jahān's reign, together with an account of his ancestors, complete in two separate volumes.

Author: Muḥammad Ṣāliḥ Kanbū, مصد صالح كنبو.

The author, a native of Lahore, was the younger brother of Shaykh ‘Ināyat Ullah of Lahore, who is mentioned in the preface as the writer of several works. Prof. Dowson (Elliot, Hist. of India, vol. vii., p. 123), confounds the author with Mir Ṣāliḥ Kashfi, a distinguished calligrapher, who died in A.H. 1061 = A.D. 1650, i.e., nine years before the composition of this work. The author completed the present work in A.H. 1070 = A.D. 1659, for which he gives the chronogram لطيفة فيض الهى. The account of Shāh Jahān's death in A.H. 1076 = A.D. 1665, and of other events, some of which took place as late as A.H. 1080 = A.D. 1669, must therefore be a later addition. Compare Elliot, Hist. of India, vol. vii., pp. 123-132; Morley, Descriptive Catalogue, p. 124; N. Lees, Journal of the Royal Asiatic Society, new series, vol. iii., p. 463; A. F. Mehren, p. 21; Rieu, i., p. 263; Ethé, India Office Lib. Cat., Nos. 332-336. The work is being published in the Bibliotheca Indica, Calcutta.

Vol. I. begins thus.—

شگفته روئی چمن بیان و خنده ریزی گلبن سخن الن

Contents:—

Preface, fol. 1^b; birth of Shāh Jahān, fol. 4^a; his ancestors from Jabāngir upwards to Timūr, fol. 6^a; history of Shāh Jahān's early life, fol. 13^a; his accession to the throne, fol. 96^a.

The history proceeds year by year. This volume breaks off in the middle of the ninth year, with the words:—

ناچار مستدعیات اورا مبذول داشته خاطر اورا بہمہ وجوہ . . .

No. 570.

fol. 386-762; lines and size, same as above.

VOL. II.

Continuation of the preceding MS., beginning thus:—

بہمہ وجوہ جمع ساخت بی توقف از حصار بند برآمدہ

History of the tenth year, fol. 393^a; Shāh Jahān's imprisonment, fol. 679^a; his death, fol. 717^a.

Biographical notices of eminent men of Shāh Jahān's time:—
Sayyids and Shaykhs, fol. 721^b; 'Ulamā, fol. 731^b; physicians and surgeons, fol. 735^b; poets, fol. 737^a; calligraphers, fol. 749^a; list of princes and Manẓabdārs, fol. 750^a.

Both the volumes are written by one scribe in fair Nasta'liq, with the headings in red.

Not dated; apparently 18th century.

No. 571.

fol. 78; lines 9; size 10 × 6½; 7 × 4.

A very beautiful copy of a short history of the three great Mughal emperors of India, viz., Bābur, Akbar, and Shāh Jahān, preceded by an account of their ancestor, Timūr.

Beginning:—

مہامد جمیلہ ساخت کبریائی را سزاست کہ ظلام ظلم را بلعان
تیغ و سنان بادشاہان ذی شان منکشف گردانید الخ

The name of the author or the title of the work is not given anywhere in the text, but the fact that the author speaks of Shāh Jahān in the present tense (fol. 60^b), sufficiently proves that the work was written during that emperor's reign.

After devoting a few lines to the praise of God and the Prophet, the author begins at once with the history.

Contents :—

History of Timūr, fol. 2^b.

Bābur, fol. 16^a.

Akbar, fol. 32^b.

Shāh Jahān, fol. 61^a.

The narrative ends abruptly in the middle of the eighth year of Shāh Jahān's reign (A.H. 1044 = A.D. 1634), with an account of the death of Jhajār and Bikramājīt, whose heads were sent to the royal court. The concluding lines are :—

گروهی از سعادت پژوهان بر پیکر آن دو غیره سر رسیده سرهای
آنها را بریده روانه درگاه دشمن جزا گاه نمودند و از خزاین و دفاین
اندوخته آن ستاره سوخته‌ها یک کرور بخرانه عامره عاید شد -

A very correct and valuable copy. Written in elegant bold Nasta'liq, on thick and gold-sprinkled paper, within gold and coloured borders, with an illuminated head-piece and a double 'Unwān.

Not dated; apparently 17th century.

Fol. 1^b contains the name "Claud Martin" stamped in red. This is most probably Claude Martin, the French soldier of fortune, who was born January, 1735; joined the service of the Nawwāb Wazīr of Oude as superintendent of his artillery and arsenal; accumulated large wealth; rose to be Major General, 1796; built at Lucknow a very large castellated residence for himself, which he called Constantia, and where he was buried, 1800. See Buckland, Dictionary of Indian Biography, p. 276.

AURANGZÎB.

No. 572.

fol. 104; lines 17; size 9 × 6; 6½ × 3½.

تاریخ شاد شجاعی

TÂRÎKH-I-SHÂH SHUJÂ'Î.

A history of the exploits of Prince Muḥammad Shâh Shujâ', the second son of Shâh Jahân, and of the events which immediately followed before and after the accession of Aurangzib.

Author: Muḥammad Ma'sûm bin Ḥasan Ṣâlih, محمد معصوم بن حسن صالح.

Beginning:—

حمدیکہ زبان ہمچو ما قاصران را بآن دسترس است نثار کبریای
مقدم خداوندیست آتھ

We learn from the preface that the author was employed in the service of Shâh Shujâ' for twenty-four years. Having obtained a short leave from the prince he, in A.H. 1070 = A.D. 1659, was spending his time at Mâldah when, as he says, "the idea of recording the events of these two or three years, which he had personally witnessed or had heard of from others," occurred to his mind. The date of composition (A.H. 1070) is mentioned in several places, viz., fol. 2^a, 13^b, 102^b, etc.

This work seems to be identical with, or at least a part of, the author's واقعات عالمگیری Futûḥât-i-Âlamgiri, also called Wâq'ât-i-Âlamgiri (a history of the early part of Aurangzib's reign), mentioned in Elliot, Hist. of India, vol. vii., p. 198. See also Rieu, i., p. 270^a, and iii., p. 1049^a. The table of contents in Elliot's copy gives 55 chapters, but there is no table of contents or divisions in our copy. It begins with an account of the four sons of Shâh Jahân, fol. 3^b, after which the author narrates the victories of Aurangzib. He gives a most pathetic account of the last days of Dârâ Shikûh, fol. 92^a, followed by the history of Shâh Shujâ', fol. 94^b. The MS. ends with an account of

the defeat of Shāh Shujā' by Mu'azzam Khān, and the former's flight to Tāndah.

Written in ordinary Nasta'liq.

Not dated; 19th century.

Spaces for headings are left blank in the MS. The colophon says that the scribe محمد نور copied the MS. for one میجر پهلیر.

The seals of Nawwāb Sayyid Vilāyat 'Alī Khān and Khawrshīd Nawwāb are found at the beginning and end of the copy.

No. 573.

fol. 82; lines 17; size $10\frac{1}{2} \times 6\frac{1}{4}$; $7\frac{1}{2} \times 4$.

فَتْحِيَّةُ عِبْرِيَّةُ

FATHÎYAH-I-'IBRÎYAH.

An account of the disastrous expedition of Khān Khānān Mir Muhammad Sa'id Ardastāni (better known as Mir Jumla) against the principality of Kūch Bihār and Āshām, in the fourth and fifth years of the reign of Aurangzib, A.H. 1072 and 1073 = A.D. 1662 and 1663, together with a description of the country and its inhabitants.

Author: Ibn Muḥammad Walī Aḥmad, surnamed Shihāb-ud-Din Tālīsh, ابن ولي محمد الملقب بشهاب الدين طالش.

Beginning:—

جنود نا معدود حمد ملازم حضرت مالک الملک علی الاطلاق
است کہ صف آرایان معركة شریعت و حقیقت الخ

The work is commonly called Tārīkh-i-Āshām and also Tārīkh-i Mulk-i Āshām. It is also known as عبرتیه, فتحيّة عبرتیه, and عجبیه غریبه. On fol. 5^b of the present copy the author calls the work عبرتیه, and explains the meaning of the title thus:—

و چون این تالیف مشعر از فتح و عبرتست بفتحيّة عبرتیه موسوم
شده -

The author was in constant attendance on the Khān Khānān through the whole campaign, and was not only an eye-witness of all the events narrated in the work, but actually shared in all the fatigues and dangers of the expedition.

The work is divided into a Muqaddimah and two Maqālahs, as follows:—

Muqaddimah.—Causes of the march of the imperial army into Kūch Bihār and Āshām, fol. 5^b. مقدمه در بیان آشام و سبب توجّه اعلام ظفر فرجام به تسخیر کوچبهار

Maqālah I.—Khān Khānān's march against Bim Narāyan and conquest of Kūch Bihār, fol. 9^b. مقاله اول در ذکر توجّه نواب مستغنی القاب بامتیصال بیم نراین راجه کوچبهار و فتح آن سرزمین بتائید آفریدگار.

Maqālah II.—Conquest of Āshām, fol. 17^b. مقاله دوم در ذکر نهضت موکب ظفر انجام بجانب آشام و فتح آنملک بعون ملک علام.

The history ends with the death of the Khān Khānān, which took place on a boat at a distance of two *kos* from Khidrpur, on Wednesday, the 2nd Ramaḍān, A.H. 1073 = A.D. 1663. The words مسند آرای بهشت form the chronogram of his death.

Dr. Ethé, Bodl. Lib. Cat., No. 240, notices a copy of this work in which the history is brought down to the month of Shābān, A.H. 1076 = A.D. 1666. This is unaccountable, since the date of composition, A.H. 1073, is distinctly given here at the end of this copy as well as of the following one:—

در سنه ثلث و سبعین و الث هجرت خیر الانام تصنیف نمود
شهاب الدین احمد -

Comp. Rieu, i., p. 266; Ethé, India Office Lib. Cat., Nos. 341-343; Stewart's Catalogue, p. 18. See also Elphinstone, History of India, 5th ed., p. 610 sq.; Elliot, Hist. of India, vii., pp. 199 and 265-269; Blochmann, J.A.S.B., vol. xli., p. 51; Garcin de Tassy, Littérat. Hind., vol. i., p. 233. A Hindūstānī translation of the work, entitled تاریخ آشام, by Mir Bahādur 'Alī Ḥusaynī, was published at Calcutta, 1805, and a French version of the same by T. Pavie, Paris, 1845.

The present copy, a valuable one, was written by the author's grandson, I'tiṣām-ud-Din, in the house of Mr. Archibald Swinton, in England, A.H. 1181, as would appear from the colophon, which runs thus:—

کاتب الحروف اعتصام الدین ولد شیخ تاج الدین ابن شیخ شهاب
الدین بتاریخ بیست و یکم شهر جمادی الثاني سنه ۱۱۸۱ هجری در
ولایت انکریز بخانه مستر سویتن بهادر

I'tiṣām-ud-Din, the scribe of this copy, is well known by his work, *شگرف نامه ولایت*, in which he gives an account of his journey to Europe. (An abridged Urdū version of this *شگرف نامه* has been published, with an English translation, by Lieut. James E. Alexander, London, 1827.) I'tiṣām was attached as Persian Munshī to the Mission of Captain Swinton, who was dispatched to England with a letter from Shāh 'Ālam to George III. He left for England in *Shahbān* A.H. 1180 = A.D. 1766, and returned in A.H. 1183 = A.D. 1769.

The copy is written in bold Indian Nasta'liq.

Valuable marginal notes are found throughout the copy. The MS. is in a damaged condition, and is separated from the original binding.

No. 574.

fol. 94; lines 13; size $9\frac{1}{2} \times 5\frac{1}{4}$; $7 \times 2\frac{3}{4}$.

The same.

Another copy of *Shihāb-ud-Dīn Ṭālish*'s history of *Āshām*.

Muqaddimah, fol. 4^a.

Maqālah I., fol. 6^a.

Maqālah II., fol. 10^b.

In the conclusion the author says that he commenced the composition on the 4th of Ramadān, and completed it on the 20th *Shawwāl*, A.H. 1073 = A.D. 1663:—

وقد شرعت بتأليفه رابع الصيام وفرغت من ترتيبه عشرين
شوال العظام وكان ذلك في سنة ثلث وسبعين والثلث من هجرة
خير الانام

The MS. is not dated, but its appearance tends to suggest that it was written immediately after the composition.

A correct copy.

Written in *Shikastah*, within gold-ruled borders.

Fol. 93 should be followed by fol. 88.

No. 575.

fol. 226; lines 13; size $12 \times 7\frac{1}{4}$; 8×4 .

The same.

Another copy of the preceding work.

Muqaddimah, fol. 8^a.

Maqālah I., fol. 13^b.

Maqālah II., fol. 25^b.

A splendid copy, written in beautiful Nasta'liq, within gold-ruled borders, with a finely illuminated 'Unwān and head-piece. The headings are written in red throughout.

Not dated; apparently first half of the 18th century.

A note on the fly-leaf says that Sayyid Muḥammad Ismā'il, son of Sayyid Khwurshīd Nawwāb, of Patna, presented this copy to the library, 21. 4. 1903.

No. 576.

fol. 441; lines 17; size $12 \times 7\frac{1}{4}$; $8 \times 4\frac{1}{2}$.

عالمگیر نامہ

‘ĀLAMGĪR NĀMAH. ✓

A history of the first ten years of Aurangzib's reign.

Author: Munshī Muḥammad Kāzīm bin Muḥammad Amin Munshī,

منشی محمد کاظم بن محمد امین منشی

Beginning:—

ای دادہ بعثل پرتو آگاہی
شاهان ز تو کامیاب شاهنشاهی
آرا کہ ز کائنات برتر خوانی
بر سر نهیش افسر ظل اللہی

The author was a son of Mirzā Amin, whose history of Shāh Jahān, entitled Padishāh Nāmāh, has been noticed (No. 566) in this Catalogue. Muḥammad Kāzīm tells us in the preface that he was appointed Munshī to the emperor Aurangzib in the first year of the reign. The emperor held a high opinion of the author's attainments, and, being fully satisfied with the style of his writing, ordered him to write a history of the reign. The author was instructed to prepare the work from the official records, and to submit the same to the emperor for correction.

The history begins with an account of Aurangzib's departure from Aurangābād in Jumādā I, A.H. 1068=A.D. 1657, and is brought down to Rajab, A.H. 1078=A.D. 1667.

Morley, in his Descriptive Catalogue, p. 125, says that the work was composed in the thirty-second year of Aurangzib's reign, *i.e.* A.H. 1100=A.D. 1688. This seems to be improbable, since the author of the Tārīkh-i-Muḥammadi records Muḥammad Kāzīm's death in A.H. 1092=A.D. 1681. See Ricu, iii., p. 1083^b.

For other copies of the work see Rien, i., p. 266; Stewart's Catalogue, p. 15; Munich Catalogue, p. 97; Ethé, Bodl. Lib. Cat., Nos. 243 and 244; Ethé, India Office Lib. Cat., Nos. 347-357. An account of the work, with some extracts, will be found in Elliot, Hist. of India, vol. vii., pp. 174-180. Compare also N. Lees, J.R.A.S., new series, vol. ii., p. 210. The work has been printed in the Bibl. Indica, Calcutta, 1865-1868.

Written in ordinary Nasta'liq, within coloured borders.

Not dated; apparently 19th century.

No. 577.

fol. 373; lines 17-20; size $10\frac{3}{4} \times 7\frac{1}{4}$; $8\frac{1}{2} \times 4\frac{1}{2}$.

The same.

Another copy of Muḥammad Kāzīm's 'Ālamgīr Nāmāh, beginning without the two opening verses found in the preceding copy:—

اورنگ نشینان کشور بیان را تیغ زبان الخ

The greater portion of the MS. is written diagonally in Shikastah hand. Foll. 101-135 are written in fair Nasta'liq.

Not dated; apparently 19th century.

No. 578.

fol. 294; lines 15; size $8\frac{1}{2} \times 6\frac{3}{4}$; $6 \times 3\frac{1}{2}$.

ماثر عالمگیری

MA'ÂṢIR-I-'ĀLAMGĪRĪ.

A history of the last forty years of Aurangzib's reign, *i.e.* from A.H. 1078=A.D. 1667, to his death, A.H. 1118=A.D. 1706.

Author: Muḥammad Sāqī Mustafid Khān, محمد ساقی مستعد خان.

Beginning:—

له الحمد في الاولى و الآخرة - خامه به پيرایش حمد جهان
آفرینی زر نگار است الخ

The author was the Munshī of Aurangzib's favourite secretary, 'Ināyat Ullah Khān (son of Mirzā Shukr Ullah), who published the emperor's letters in two separate collections, entitled احکام عالمگیری

كلمات طبيبات, and who was appointed Šubahdār of Kashmir and died A.H. 1139=A.D. 1726.

The author tells us in the preface that the account of the first ten years of Aurangzib's reign was recorded in the 'Âlamgîr Nâmah by Mirzâ Muḥammad Kâzim (see No. 576 in this Catalogue), and that the history of the last forty years (which, owing to the emperor's prohibition of writing the events of his reign, was not included in the said work) was still wanting. He therefore, at the request of his patron, the aforesaid 'Inâyat Ullah Khân, wrote this work in the reign of Shâh 'Âlam Bahâdur Shâh, completing it in A.H. 1122=A.D. 1710, for which year the title of the work forms a chronogram. Subsequently he prefixed to it the history of the first ten years, abridged from Muḥammad Kâzim's 'Âlamgîr Nâmah. Compare Morley, Descriptive Catalogue, p. 127; Rieu, i., p. 270, and iii., p. 1083^b; Stewart's Catalogue, p. 22; Ethé, Boll. Lib. Cat., No. 247; Ethé, Ind. Office Lib. Cat., Nos. 365-370, etc. Some extracts are to be found in Elliot, Hist. of India, vol. vii., pp. 181-197. The work has been printed in the Bibliotheca Indica, Calcutta, 1870-71.

The history of the first ten years is not included in this copy.

Written in legible Indian Ta'liq.

Dated Rabî' I., A.H. 1202.

Scribe: معظم علي

The MS. was written for the great Orientalist Sir Francis Gladwin, as would appear from the colophon:

تمت تمام شد

هذا الكتاب مسمي بمآثر عالمگیری في التاريخ الاثني عشر
ربيع الاول سنة اثنين و مائتين و الف من هجرة النبوة صلعم من
متملكات سرکار صاحب عالي قدر والا اقتدار ممتاز الملك فخر الدوله
فرانسیس کلادون بهادر قائم جنگ دام دولته الکاتب معظم علي
غفر الله له

The copy seems to have been critically studied by Sir Francis Gladwin, with whose valuable notes and annotations it is full and whose signature appears on the fly-leaf.

SUCCESSORS OF AURANGZĪB.

No. 579.

fol. 87; lines 15; size 8×5 ; $4\frac{1}{2} \times 3$.

تاریخ ارادت خان TÂRĪKH-I-IRÂDAT KHÂN.

The memoirs of Irâdat Khân on contemporary events during the seven years following the death of Aurangzib, A.H. 1118 = A.D. 1706, up to the entrance of Farrukh Siyar into Dihli in Muharram, A.H. 1125 = A.D. 1713.

Author: Mubarak Ullah, poetically surnamed Wâdih, son of Kifâyat Khân, Shikastah-Nawis, مبارک الله متخلص بواضح ولد کثایت خان شکسته نویس.

Beginning:—

الحمد لمن يقول في حق كلامه فاتوا بسورة من مثله و الصلوة
و السلام علي من نطق الن

The author belonged to a family of noblemen of high rank. His grandfather was Mir Bakhshī to Jahângir, and his father held high offices under Shâh Jahân and Aurangzib. In the thirty-third year of Aurangzib's reign he was appointed Faujdâr of Jâgnah, and later on, in the fortieth year of the same reign, received the title of Irâdat Khân, previously borne by his father, and the office of Faujdâr of Aurangâbâd. He died in the reign of Farrukh Siyar, according to Sirâj, Oude Catalogue, p. 151, in A.H. 1128 = A.D. 1715. His son, Hidâyat Ullah, surnamed Hâshdâr Khân, who also received the title of Irâdat Khân, was the Faujdâr of Nûr Mahal, in the Panjâb, and of other places, and died A.H. 1157 = A.D. 1744. See Ma'âsir-ul-Umarâ, vol. i., p. 204. Shīr Khân Lodi, in his Mir'ât-ul-Khayâl, p. 482, says that Mirzâ Mubârak Ullah, with the poetical *nom de plume* Wâdih, an excellent poet, was a pupil of Muḥammad Zamân Râsikh (d. A.H. 1107 = A.D. 1695, see No. 360 in this Catalogue). According to the author of the Ma'âsir-ul-Umarâ, Wâdih has left a Diwân.

The author does not give any title to the work, but it is generally called تاریخ ارادت خان Târīkh-i-Irâdat Khân, after his name. This MS. is, however, endorsed on the fly-leaf at the beginning as تاریخ مبارکی.

The author says at the beginning, as well as at the end, that he completed the work A.H. 1126 = A.D. 1714.

For other copies see Rieu, iii., p. 938; Ethé, India Office Lib. Cat., Nos. 389-390. See also Elliot, Hist. of India, vol. vii., pp. 534-544, where an account of the work is given. An abridged translation into English was published by Jonathan Scott, London, 1780.

Written in small Nasta'liq, with the headings in re l.

Not dated; 19th century.

No. 580.

fol. 86; lines 15; size $11\frac{1}{4} \times 6\frac{1}{2}$; $7\frac{3}{4} \times 3\frac{3}{4}$.

تاریخ محمد شاد

TÂRĪKH-I-MUḤAMMAD SHĀH.

A defective copy of a historical tract relating to the events which took place in the early part of Muḥammad Shāh's reign.

On a fly-leaf at the beginning the work is endorsed "Tārīkh-i-Muḥammad Shāh," but in the colophon it is called تاریخ چغتائی. The MS. is defective at the beginning, and it is impossible to say how many folios are missing. It opens abruptly with the following heading:—

ذکر سلطنت سلطان روشن اختر المقلب محمد شاه بن خجسته
اختر جهانشاه بن معظم شاه باز قلم مشکین رقم و کلک
حقیقت سلك بنگارش سرگذشت دوران آلت

The name of the author is not found in the text, and the work is not a connected narrative. We learn, however, that the work was written in the sixteenth year of Muḥammad Shāh's reign (A.H. 1147 = A.D. 1734), which the author more than once speaks of as the current year; see foll. 60^a, 64^a, 64^b, etc.

The history begins with an account of the two Sayyid brothers, Husayn 'Alī (died A.H. 1132 = A.D. 1719) and 'Abd Ullāh Quṭb-ul-Mulk (imprisoned A.H. 1133 = A.D. 1720). On fol. 43^b the author mentions, from his personal observation, an incident of Mu'izz-ud-Dīn Jahāndār Shāh's time (A.H. 1124 = A.D. 1712). On foll. 65^a-65^b he gives us to understand that this "first volume" of the history of Muḥammad Shāh deals only with the important events of the reign. This is followed by an account of Sarbalaud Khān and the downfall of the Sayyid brothers. In the conclusion the author says that a series of obstacles stood in the way of his writing this work, one of which, he says, was the sad death of his intimate friend Shāh 'Abd Ullāh. He then adds that he finished these few pages within a week.

Written in ordinary Ta'liq.

Dated 10th August, 1811.

No. 581.

fol. 243; lines 11; size $7\frac{1}{4} \times 3\frac{1}{4}$; $5\frac{1}{4} \times 2\frac{3}{4}$.

تاریخ عالی

TÂRĪKH-I-'ÂLĪ.

A history of the successors of Aurangzib from Bahādur Shāh to Shāh 'Ālam II.

Beginning:—

حمد خداوند جهان آفرینی که بامر کن تغلیق هزده هزار عالم آت

In the colophon the work is ascribed to Muḥammad Ṣāliḥ, with the poetical *nom de plume* Qudrat, محمد صالح المتخلص به قدرت, which he adopts in some of his verses devoted to the praise of Shāh 'Ālam.

The full title given to the work in the preface is تاریخ عالی فی ملک الال. The author wrote the work at the desire of James Brown, معين الدوله نصير الملك جيمس برون بهادر صلاحبتنگ, most probably identical with the Collector of the Jungleterry districts, 1773, who was sent by Warren Hastings on an embassy to Shāh 'Ālam at Dillī, and wrote "The Indian Tract," published in 1787. See C. E. Buckland's Dictionary of Indian Biography, p. 56.

The history begins with an enumeration of the names of the sons and successors of Aurangzib, after which the author deals with the history of Bahādur Shāh. The death of 'Ālamgir II. is followed by a history of the early life of Shāh 'Ālam II., fol. 222, after which the author gives a summary account of that emperor's reign, closing his narrative with the death of the Mahratta chief Biswas Rāo, who was killed by Aḥmad Shāh Abdālī A.H. 1174 = A.D. 1760. The author gives no dates of the events recorded by him. However, he gives us to understand that he was an eye-witness of most of the events which took place from the time of Muḥammad Naṣir-ud-Din to the date of composition of the present work.

Written in Nim-Shikastah, with the headings in red.

In the colophon, dated 18th December, 1785, the scribe Sayyid Muḥammad Hūsayn, سيد محمد حسين, says that he transcribed this MS. for his patron James Brown (the aforesaid).

A list of the contents, with reference to the folios of the MS., is given at the beginning of the copy.

No. 582.

fol. 410; lines 30; size $12\frac{1}{2} \times 9$; $10\frac{1}{4} \times 6\frac{3}{4}$.

سير المتأخرين

✓ SIYAR-UL-MUTA'AKHKHIRĪN.

A history of the Muhammadan power in India, from the death of Aurangzib, A.H. 1118 = A.D. 1707, to A.H. 1195 = A.D. 1781, with a detailed account of affairs in Bengal from A.H. 1151 to A.H. 1195 = A.D. 1738 to 1789.

Author: Ġulām Husayn bin Hidāyat 'Alī Khān bin Sayyid 'Alīm Ullah bin Sayyid Fayḍ Ullah uṭ-Ṭabāṭabā'ī ul-Ḥusaynī, غلام حسين بن هدايت علي خان بن سيد عليم الله بن سيد فيض الله الطباطبائي الحسيني.

The author belonged to a distinguished family of Bengal. Sayyid 'Alīm Ullah of Bengal, his grandfather, was an eminent Shaykh of his time. His father, Hidāyat 'Alī Khān, was deputy governor of Bihār under Mahābat Jang, and subsequently held the post of Faujdār of Sonpat and Pānīpat under Muḥammad Shāh. Afterwards he became the Mir Bakhshī of Shāh 'Ālam, from whom he obtained for the author the post of Mir Munshī, and the Diwān-i-Tān for his second son Fakhr-ud-Daulah. After serving for some time under Shāh 'Ālam, the author acted as representative of Nawwāb Qāsim 'Alī Khān in Calcutta. He subsequently served the English Government in various capacities.

Unlike many other copies, this volume contains the Muqaddimah (Introduction), entitled مقدمة سير المتأخرين, which the author subsequently added to the work.

Beginning:—

الحمد لله رب العالمين و نعلي على نبيه الكريم و آله المعصومين
اما بعد بر رأي دانشوران الح

This Muqaddimah, dedicated to Warren Hastings, includes the general history of India from the time of the Kauravas and Paudavas to the earlier part of the reign of Aurangzib.

The work is divided into three Daftars, as follows:—

Muqaddimah, designated at the end, fol. 168^b, as Daftar I.

(تمت كتاب دفتر اول), treating of the history to A.H. 1098 = A.D. 1686, fol. 1^b.

The work is very popular in India, but it is to be remarked that the contents of this part of the work generally agree with those of the Khulāṣat-ut-Tawārīkh; and Col. Lees condemns Ġulām Husayn for

plagiarism in having stated that he derived his information from the work of an old *munshi* without mentioning the name of the author of the *Khulāṣat-ut-Tawārikh*. See J.R.A.S., new series, vol. iii. But Elliot, vol. viii., p. 2, says that the *Khulāṣat-ut-Tawārikh* itself is a gross piracy of an anonymous work called *Mukhtaṣir-ut-Tawārikh*, and holds that it may have been this very work that the author of the *Siyar* used and referred to as the production of "some old *munshi*."

Daftar II. From the death of Aurangzib, A.H. 1118 = A.D. 1707, to A.H. 1195 = A.D. 1780, fol. 169^a. It begins thus:—

ذکر رءالت محمد محي الدين اورنگ زیب سپاس
بیستیاں و ستایش سرمدی اسام نیاز پارگاہ الن

Daftar III. Account of transactions in Bengal from A.H. 1151 to A.H. 1195 = A.D. 1738 to 1780, fol. 364^b; beginning:—

حمد و ثنائی بادشاه علی الاطلاق و شکر و سپاس
خالق انفس و افاق جل جلاله را الن

According to the author's statement in the preface to Daftar II., the work was commenced in Šafar, A.H. 1194 = A.D. 1779, and completed, as stated in the concluding lines of Daftar III., in Ramaḍān, A.H. 1195 = A.D. 1780.

For further particulars see Rien, i., pp. 280, 281; Morley, Descriptive Catalogue, p. 105; J. Aumer, p. 85; Cat. Codd. Or. Lugd. Bat., iii., p. 14; Ethé, Bodl. Lib. Cat., No. 265; Ethé, India Office Lib. Cat., Nos. 416–420. See also Elliot, History of India, vol. viii., pp. 194–198, etc.

An English translation of the work by a French convert to Islamism, Ḥājī Muṣṭafā, was published in three volumes, Calcutta, 1789. The first portion was reprinted by General Briggs, for the Oriental Translation Fund, London, 1832. The section relating to Bengal was translated by Jonathan Scott, and printed in his "History of the Deccan," vol. ii., pp. 313–461. The Muqaddimah was printed in Calcutta, 1836. The complete work was lithographed, Calcutta, 1833, and Lucknow, A.H. 1283. An Urdu translation by Bakhshish 'Alī, entitled Iqbāl Nāmāh, is mentioned by Garcin de Tassy, Littérature Hindoue, vol. i., p. 111, and another has been published under the title of Mirāt-us-Salāṭin.

Written in a learned minute Nim-Shikastah, with the headings in red. Portions of foll. 392^b and 400^b are written in a different hand. Spaces for headings are left blank in some places.

The colophon, dated Husaynābād, Wednesday, 20th Rabi' II., A.H. 1230, runs thus:—

الحمد لله و المنة که کتب هذا که مسمی به میر المتأخرین است
. . . . بدستیار اقدم این اقل الانام بتاریخ بستم شهر ربیع الثاني

سنه يك هزار و دو صد و مي هجري روز چهارشنبه در قصبه
حسين آباد بكان لاله ديال دامن كسوت انجام و جلوه ارتسام يافت -

Somo mischievous hand has added the name *علي* after the words *الانام*.

A note on the fly-leaf at the beginning, apparently written in a later hand, says that this is an autograph copy:—

كتاب هذا بتاريخ بستم شهر ربيع الثاني سنه يك هزار و دو صد
و سي هجري باتمام رسيد نوشته خاص سيد غلام حسين خان
مغفور است -

Another note on the same page, written in a different hand, says that the writer paid the high price of one hundred and fifty rupees for this MS. on account of its being the author's autograph:—

نسخه هذا بتلاش بسيار بقيمت يك صد و پنجاه روپيه نگراند (*sin*)
چونكه دست خاص نواب صاحب مرحوم بود بنا بر خيال قيمت
نكردم -

On the right-hand side of this note appears the seal of the Library of Nawwāb Sayid Vilāyat 'Alī Khān (of Patna).

The name of Sayyid Khwushid Nawwāb of Patna, who presented this MS. to the Library, is found in several places.

No. 583.

fol. 182; lines 31; size $12\frac{1}{2} \times 9\frac{1}{2}$; $9\frac{1}{2} \times 6\frac{1}{2}$.

مقدمه سیر المتأخرین

MUQADDIMAH-I-SIYAR-UL- MUTA'AKHKHIRÎN.

The Muqaddimah or Introduction to the Siyar-ul-Muta'akhkhirin, beginning and ending as usual.

In the colophon, dated 5th Jumâdâ, A.H. 33, most probably a mistake for 1233, the MS. is called the *first jild* of the Siyar-ul-Muta'akhkhirin: *جلد اول سیر المتأخرین*.

Written in ordinary Indian Ta'liq.

No. 584.

fol. 266; lines and size same as above.

A copy of the *Siyar-ul-Muta'akhkhirin* (without the *Muqaddimah*), beginning as usual.

Written in the same hand as the preceding copy.

Dated, Hājīpār, Sunday, 14th Šafar, A.H. 1233.

Scribe: *مید برکت علي فیضرقمي*

No. 585.

fol. 221; lines 17; size $10\frac{3}{4} \times 7$; $7\frac{3}{4} \times 5$.

ملخص التواريخ

MULAKHKHAS-UT-TAWÂRĪKH.

An abridgment of the *Siyar-ul-Muta'akhkhirin*.

Author: Farzand 'Alī ul-Husaynī, *فرزند علي الحسيني*.

The preface is defective, opening abruptly thus:—

..... خرا گذاشت - درین مقام غیر از مقوله خواجه حافظ
شیرازی الخ

The author, a native of Monghyr, says that he wrote this abridgment at the desire of some of his friends, and divided it into three *Daftars* as follows:—

Daftar I. History of the kings, nobles, etc., of India, from the time of Timūr to the twenty-second year of the reign of Muḥammad Shāh, A.H. 1152 = A.D. 1739, fol. 5^a.

Daftar II. History of the events which took place in the Šūbahs of Bengal, 'Azimābād and Orissa, from the time of the Šūbahdāri of Fakhr-ud-Daulah in 'Azimābād, and of Shujā'-ud-Daulah Shujā'-ud-Dīn Muḥammad Khān in Bengal and Orissa, down to the time of the British Government, A.H. 1195 = A.D. 1780, fol. 81^a.

Daftar III. History from the twenty-second year of Muḥammad Shāh's reign to the twenty-third year of Shāh 'Ālam's reign, i.e., A.H. 1152-1195 = A.D. 1739-1780, fol. 15^a.

Each Daftar is preceded by a list of the contents.

A short account of the work is given in Elliot, History of India, vol. viii., p. 199.

Another abridgment of the Siyar-ul-Muta'ak^hkh^hirin, by Maulavi 'Abd-ul-Karim, entitled Zubdat-ut-Tawārik^h, was printed in Calcutta, 1827.

Written in ordinary Nasta'liq.

In the colophon, the scribe, Riyād-ud-Din Husayn, ریاض الدین حسین, of Parganah Shāhpūr, district Patna, says that he wrote this copy in the house of his brother Rafi'-ud-Din Husayn, for one Shāykh Jamāl 'Alī.

Dated 30th Rabī I., A.H. 1279.

No. 586.

fol. 113; lines 19; size $11\frac{3}{4} \times 6\frac{1}{4}$; $8\frac{3}{4} \times 4\frac{3}{4}$.

تاریخ شاد عالم

TÂRĪKH-I-SHÂH 'ÂLAM.

History of the reign of Shâh 'Âlam II. (A.H. 1173-1221 = A.D. 1759-1806).

Author: Mannâ Lâl, son of Bahâdur Singh, منال ولد بهادر سنگه.

Beginning:—

حمد بپند دادار بیهمال و مدح بپند مالک الملک ذو الجلال آلن

The author, a Hindû, is sometimes called Mannû Lâl, and also Munnâ Lâl. He begins the history with some events which took place at the end of the reign of 'Âlamgir II. :—

بیان احوال از حضرت عرش منزل عالمگیر بادشاه برای درستی
سر رشته کلام -

The events of Shâh 'Âlam's reign are given year by year.

Towards the close of the annals of the thirty-first year (A.H. 1204 = A.D. 1789), fol. 102^a, the author says that he had been engaged in writing the work from his fifteenth year; that he had then passed his fiftieth, and that his eyesight had grown weak. He had dealt at sufficient length with the annals to the end of the thirtieth regnal year,

and had given a summary account of the events from the beginning of the thirty-first to the forty-eighth year (the end) of the reign.—

پوشیدد نمائد که راقم این شگرفنامه از عمر پانزده ساله به تسطیر
این احوال سعادت منوال شاهنشاهی پرداخته بود حالاکه پس پنجاه
ساله رسید از مشیت الهی روشنی چشم زایل شد و شوق مدعا نویسی
تا حال از سر نرفتد بود تا سال سیم حقیقت سال بسال مٹصل بر جریده
ثبت آوردم حالا که از زایل شدن روشنی که تاب و طاقت نمائده از
شروع سال سی و یکم تا سال چهل هشتم مٹصل که بهتر از مٹصل
است پرداخته شد -

The MS. is valuable inasmuch as it brings down the history to the end of Shāh 'Ālam's reign. The British Museum copy (Rieu, iii., p. 943) ends with an account of the twenty-fourth year of the reign (A.H. 1196 = A.D. 1781). In Elliot, *History of India*, vol. viii., p. 393, we are told that Sir H. M. Elliot's MS. extended to the twenty-fourth year of the reign, and that at the end Sir Henry had written, "Imperfect as usual." W. Franklin, who mentions the work as one of his sources for the "*History of Shāh Aulūm*" (p. 198), designates it as a "MS. of Munnoo Loll, a Hindoo, containing the first thirteen years of the reign."

Written in small *Nim-shikastah*, with the headings in red.

Some folios towards the end are placed in wrong order; the right order seems to be foll. 107, 109, 108, 111, 110, 112-113.

The colophon, dated 5 Rabi' I., sixth regnal year of Akbar Shāh II. (A.H. 1226), runs thus:—

تمام شد نسخه تاریخ شاه عالم نامه تصنیف منشی منا لال پنجم
ماه ربیع الاول سنه ۶ مبارک شاه اکبر شاه بهادر بادشاه غازی -

No. 587.

foll. 267; lines 17; size 12 × 8; 9 × 5.

عبرت نامه

'IBRAT NĀMAH.

۲

A detailed history of the reign of Shāh 'Ālam II. (A.H. 1173-1221 = A.D. 1759-1806), brought down to A.H. 1206 = A.D. 1791, preceded by a short account of his ancestors.

Author: Maulavī Khayr-ud-Din Muḥammad Hāhābādī, مولوي خير الدين محمد الہ آبادي.

VOL. I.

Beginning:—

گونا گون متایش بادشاہی را سزااست کہ در طوفان هول افزای
ادراک الٰہ

The author, who was an eye-witness of most of the events narrated, and took an active share in some of the most important of them, refers frequently to the circumstances of his own life. He describes himself as the servant of James Anderson, British Resident in the camp of Sindhiyah, and as having rendered him great assistance in his negotiations with the Mahrattas, A.H. 1198 and 1199 = A.D. 1783 and 1784. In A.H. 1200 = A.D. 1785 he became seriously ill, and left the service of James Anderson. Subsequently he entered the court of the prince Jahāndār Shāh, with whom he stayed for more than a year. In A.H. 1202 = A.D. 1787 he went to Lucknow, where he enjoyed the warm favour of Nawwāb Sa'adat 'Alī Khān. He finally settled in Jaunpūr, where he spent the rest of his life in the enjoyment of a pension from the British Government. He died about A.H. 1243 = A.D. 1827. See Rieu, iii., p. 946, and Elliot, History of India, vol. viii., pp. 237-254. At the request of Abraham Willand, who came to Jaunpūr as District Judge in A.H. 1211 = A.D. 1796, the author also wrote a history of Jaunpūr, known as Tārikh-i-Jaunpūr (also as Jaunpūr Nāmāh), an abridged version of which was published in Calcutta in 1814, under the title "Translation of the History of Jounpooor, from the Persian of Fukeer Khyrood-deen."

The author tells us in the preface to the present work that he had written several works on branches of learning other than history. His main object in writing this work was to lay before the public a correct account of the English, and to give publicity to the atrocious deeds of Ġulām Qādir Khān, who had so basely ruined the grandeur and dignity of the noble royal throne of the Timurids. He gives a vivid account of the horrible cruelties practised on Shāh 'Ālam and his family by Ġulām Qādir Khān. As is well known, though some historians deny that Ġulām Qādir Khān gave the order, he caused the emperor's eyes to be plucked out. Retribution swiftly overtook him. He was made prisoner by the Mahrattas, who cut off his ears, nose, arms, and legs, and sent his mutilated body to Dilli. He died on the road, Rabi' I., A.H. 1203 = A.D. 1788. His career, the author says, was what suggested his giving his work the title of 'Ibrat Nāmāh, i.e. "Book of Warning."

There are some discrepancies in the dedication of the work. A copy in the British Museum, Or. 1932, Rieu, iii., p. 946, bears

a dedication to Muḥammad 'Alī Khān, who reigned under the name of Naṣir-ud-Daulah, A.H. 1253-1258 = A.D. 1837-1842. In another copy in the British Museum, Or. 1931, Rieu, iii. p. 947, the name of Muḥammad 'Alī Khān is replaced by that of the "Lord Marquis Mornington Wellesley," to whom, it is there said, the work was presented at the time of his arrival in the kingdom of Oude (January 1802 = A.H. 1216). The present MS. bears a dedication to *سر جارج هلرو بارلو بارنت گورنر جنرل بهادر*. This must be Sir George Hilario Barlow, who joined the Bengal Civil Service in 1778, was subsequently Governor of Madras 1807-1813, and died in England, 1846.

According to Rieu (p. 946), the work, in one volume, consists of an Introduction (Muqaddimah), three Books (Daftars), and a Conclusion (Khâtimah). The contents of the present copy are practically the same, but the division is different. It is divided into two Books (Daftars). The first corresponds with the Introduction and the first Book of the British Museum copy. The second corresponds with the Books two and three and the Conclusion of the other copy. The present copy is not in one volume, but in three separate volumes, the contents of the first being as follows:—

- ✓ Daftar I. History of the predecessors of Shāh 'Ālam, from Timūr to 'Ālamgīr II., fol. 3^a-47^b.

دفتر اول در ذکر آباء و اجداد شاه عالم بادشاه و
پاره از حالات آن برگزیدگان -

The history of 'Ālamgīr II., treated more fully, includes the early career of prince 'Alī Gauhar.

- Daftar II. 'Alī Gauhar's reception of the news of his father's death; his crossing the Karmanāsah in the vicinity of 'Azimābād (Patna), and his accession, fol. 48^a.

دفتر دوم در ذکر بادشاه چهارم از اولاد بابر شاه
عالم خلد الله ملکه - عبور نمودن شاهزاده عالی گوهر
شاه عالم ولیعهد دریای، کرم ناسه در حوالی عظیم آباد
باستماع خبر شهادت پدر عالیقدر خود (و) بر تخت موروثی
ملطنت جلوس فرمودن -

History of the second year of the reign, fol. 76^a; third year, fol. 83^a; fourth year, fol. 91^a; fifth year, fol. 94^a; sixth year, fol. 109^a; seventh year, fol. 120^b; eighth year, fol. 136^a; ninth year, fol. 138^a; tenth year, fol. 140^a; eleventh year, fol. 143^b; twelfth year, fol. 150^a; thirteenth

year, fol. 155^a; fourteenth year, fol. 164^a; fifteenth year, fol. 177^a; sixteenth year, fol. 189^b; seventeenth year, fol. 190^b; eighteenth year, fol. 214^a; nineteenth year, fol. 220^b; twentieth year, fol. 234^a.

Foll. 183-190 are wrongly placed between foll. 174 and 175.

Written in ordinary Indian Ta'liq, with the headings in red.

Not dated; 19th century.

No. 588.

fol. 116; lines 13-21; size $13\frac{1}{2} \times 9$; $11 \times 5\frac{1}{2}$.

Continuation of the preceding copy, beginning with the twenty-first year of the reign, without any heading:—

در این آوان میمنت اقتران که آغاز سال بست یکم جلوس
مطابق یک هزار و یک صد و نود و سه هجری است گیهان خدیو از (?)
مراجعت فرموده قلعه دارالخلافه را از فر قدوم خود بیاراست -

The five following years are also not distinguished by separate headings. The twenty-seventh year begins thus on fol. 75^a:—

موانع منه بست هفتم جلوس مطابق سنه یک هزار یک صد و نود
نهم هجری - مفتوح شدن قلعه اکبرآباد از سازش بهوانی سنگه
کمیدان -

The copy ends with an account of the events that followed immediately after Kirkpatrick succeeded Anderson at the court of Sindhiyah, in the twenty-eighth year of the reign, A.H. 1200=A.D. 1785.

In the colophon it is designated کتاب عبرت نامه جلد دوم i.e. "the second volume of the 'Ibrat Nāmah."

Written in careless Indian Ta'liq, within coloured ruled borders.

Dated, Gāzipūr, 1878.

Scribe: امیرالدین مختار

The MS. is full of clerical errors.

No. 589.

fol. 281; lines 13; size $12\frac{3}{4} \times 9$; 10×5 .

Continuation of the preceding copy, designated on the top of fol. 1^b جلد سوم عبرت نامه or "the third volume of the 'Ibrat Nāmah." It

begins with the history of the latter portion of the twenty-eighth year, introduced by an account of Mahārājā Sindhiyah's levities and sluggishness, and his indulgence in merriment and gaieties, which weakened his power:—

پدید آمدن اختلال عظیم در امور ریاست مهاراجه سیندهیه بهادر
بسبب میهن طبع وی به صحبت مشیران رنگین مزاج و غفلت از
طرف ملک و سپاه —

The years are not distinguished by headings, but they may be arranged thus:—

A.H. 1201 (twenty-ninth year), fol. 11^b; A.H. 1202, fol. 54^b;
A.H. 1203, fol. 180^a; A.H. 1204, fol. 239^b; A.H. 1205, fol. 260^a;
A.H. 1206, fol. 279^a.

The last account relates to the conquests of Nawwāb 'Alī Bahādur in Bundelkhand, and his death.

In the concluding lines the author tells us that, as *Shāh 'Ālam* was still alive, he could not bring his history to an end, but intended, should he live longer, to continue it in a "fourth Daftar," and to add there the history of the southern (Mahratta) chiefs in Hindūstān. The statement in Rieu's copy, that the author promised to include in his "fourth Daftar" an account of the English rulers, specially of Marquis Wellesley, is not found in this copy.

Written in a careless Indian Ta'liq, within coloured ruled borders.

The colophon, dated 6th December, 1886, says that the MS. was transcribed by the order of مستر ولیم ارون for the donor of this Library. This is most probably William Irvine, I.C.S.

Scribe: سید نظر حسن ساکن موضع کجهوا پرگنه آندر ضلع مارن

No. 590.

fol. 217; lines 15; size $8\frac{3}{4} \times 5\frac{1}{4}$; $6\frac{1}{4} \times 3\frac{1}{4}$.

An anonymous and untitled history of the successors of Aurangzīb, from his death to the thirtieth year of *Shāh 'Ālam* II.

Beginning without a preface:—

راویان معنی پرداز و ناقلان حقیقت طراز چنین میگویند که پیر
روشن ضمیر اورنگ زیب عالمگیر بادشاه —

At the end the author mentions the forty-fifth year of Shāh 'Ālam's reign (A.H. 1218 = A.D. 1803) as the current year :—

بعد ازان آوان تا الي الآن كه سال چهل و پنجم از جلوس والا
ست جناب حضرت در قلعه مبارك شاه جهان آباد بعيش و كامراني
بر تخت مملكت جلوس فرما هستند —

A note on the fly-leaf at the beginning, as well as the colophon, says that the history ends with the 45th year of the reign of Shāh 'Ālam II. The narrative, however, in the present MS. is brought down only to the 30th regnal year, A.H. 1202 = A.D. 1787, from which one's conclusion is that the copy, notwithstanding its appearance, is incomplete.

Contents :—

Death of Aurangzib, fol. 1^b.

A'zam Shāh's accession to the throne, fol. 3^a.

A'zam Shāh's contest with Bahādur Shāh, fol. 8^b.

Death of Bedār Bakht and A'zam Shāh, and the victory of Bahādur Shāh, fol. 18^b.

Prince Kām Bakht's revolt in Haydarābād, fol. 20^b.

Bahādur Shāh's march against Kām Bakht, and the defeat of the latter, fol. 27^b.

The Sikh War, fol. 32^b.

Death of Bahādur Shāh, and the struggle between his sons, fol. 39^b.

Death of Jahāndār Shāh, fol. 43^b.

Death of Rafi'-ush-Shān, fol. 46^b.

Mu'izz-ud-Din's accession to the throne, fol. 47^a.

Rise of the Sayyids 'Abd Ullah Khān and Husayn 'Alī Khān, and advance of Farrukh Siyar, fol. 53^b.

Accession of Farrukh Siyar, fol. 63^b.

Quarrel between Farrukh Siyar and the Sayyid brothers, fol. 66^b.

Contest of the Hindus and the Muhammadans at Gujarāt under Dā'ūd Khān, fol. 71^b.

Husayn 'Alī Khān's march against and defeat of Dā'ūd Khān, fol. 82^b.

Mir Jumla's escape from 'Azimābād, fol. 85^b.

Death of Asad Khān Āsaf-ud-Daulah, fol. 87^b.

Progress of the quarrel between Farrukh Siyar and the Sayyid brothers, fol. 88^b.

Imprisonment of Farrukh Siyar, fol. 109^a.

Proclamation of Rafi'-ud-Darajāt and Rafi'-ud-Daulah, fol. 110^a.

Death of Farrukh Siyar, fol. 112^b.

Account of Farrukh Siyar's death as given by Muḥammad Hāshim 'Alī Khān, afterwards Khāfi Khān Nizām-ul-Mulk, fol. 113^a.

The author introduces this account with the following heading:—

صورت عبارت محمد هاشم بن خواجه مير محمر تاريخ كه خواهي
الاصل از زمرة نمك پروزان صاحب قران ثاني شاهجهان بادشاه و او
و پدرش رفيق سلطان مراد بخش بودند و تاريخي كه متضمن احوال
اكثر سلاطين هند عموماً و خصوصاً بادشاهان تيموريه نگاشته تا ابتدائي
عهد محمد شاه بن جهان شاه بن بهادر شاه بحیطة تحرير در آورده -

Death of Rafi'-ud-Darajāt and the accession of Rafi'-ud-Daulah,
fol. 115^b.

Proclamation of Nikū Siyar at Akbarābād, fol. 116^a.

Death of Rafi'-ud-Daulah, fol. 116^b.

Accession of Muḥammad Shāh, fol. 117^b.

Nizām-ul-Mulk's affairs in the Deccan, fol. 122^a.

Death of Husayn 'Alī Khān, fol. 152^b.

'Abd Ullah Khān proclaims Sultān Ibrāhīm, fol. 162^a.

Invasion of Nādir Shāh, fol. 182^a.

Invasion of Aḥmad Shāh Durrāni, fol. 186^a.

Accession of Aḥmad Shāh, fol. 189^a.

Šafīdar Jang's quarrel with the chiefs of Aḥmad Shāh, fol. 190^b.

Death of Aḥmad Shāh, wrongly given here as A.H. 1188
(A.D. 1774) instead of A.H. 1167 (A.D. 1753), fol. 193^a.

Reign of 'Ālamgir II., fol. 193^a.

Reign of Shāh 'Ālam Jalāl-ud-Dīn, fol. 193^b.

The history of Shāh 'Ālam's reign is narrated year by year.

The colophon, dated Saturday, 29th Rabī' I., A.H. 1238, corresponding with 14 December, 1822, runs thus:—

تمام شد نسخه هذا متضمن احوال سلاطين هند بعد از وفات
اورنگ زيب عالمگير بادشاه از ابتدائي جلوس محمد اعظم بادشاه بر
تخت سلطنت لغايت سنه چهل و پنج جلوسي ابو المظفر جلال الدين
شاه عالم بادشاه غازي خلد الله ملكه و سلطنته بتاريخ چهار دهم ماه
دسمبر سنه ۱۲۲۲ عيسوي مطابق بيست و نهم ماه ربيع الاول سنه
۱۲۳۸ هجري روز شنبه وقت دوپهر -

Written in ordinary Indian Ta'liq, with the headings in red.

THE TIMURIDS: GENERAL.

No. 591.

foll. 418; lines 21; size $11\frac{3}{4} \times 8\frac{1}{4}$; 9×6 .

تذکرۃ السلاطین چغتای ؟

TADKIRAT-US-SALÂTÎN-I-CHAGATÂ.

A correct and valuable copy of the first and the very scarce second volume of Muḥammad Hādī Kāmwar Khān's history of the house of Timūr, more especially of its Indian branch, down to the sixth year of Muḥammad Shāh's reign (A.H. 1136 = A.D. 1723). The date of the author's death A.H. 1134 = A.D. 1721, given in the Maḥbūb-ul-Lubāb, is clearly erroneous.

Dr. Rien, i., p. 274, mentions an incomplete copy of vol. i., while a defective copy of vol. ii. is noticed in Ethé, India Office Lib. Cat., No. 395. The Būhār Library possesses the complete work bound in two volumes.

Beginning:—

چون صحنه کاغذ بیاراستم و خامه دوزبان بر داشتم و خواستم که
فقره چند در حمد و سپاس حضرت آفریدگار مقدس و منزّه تعالی
شانه بمعرض بیان در آورم الخ

The author, Muḥammad Hādī, entitled Kāmwar Khān, محمد هادی, has already been mentioned in connection with his historical work, the Haft Gulshan (see No. 541).

For particulars of the present work see Nassau Lees, Journal of the Royal Asiatic Society, new series, vol. iii., p. 469; Morley, Descriptive Catalogue, p. 99, Critical Essay, p. 45; and Elliot, History of India, vol. viii., pp. 17-20.

In the preface the author states that after writing the Haft Gulshan-i-Ilāhī, هفت گلشن الہی, he commenced to write the present work dealing with the history of the house of Timūr. He adds that he

entitled it تذكرة السلاطين چغتای, and divided it into two volumes, thinking that one would be too bulky to be handled by readers. He writes:—

بر دانشوران ذوی الشطرت مخفی و مستور نماید که چون این
کمترین مخلوقات محمد هادی الموسوم موهوم بکامور خان از تصنیف
هشت گلشن الهی که نسخه ایست مشتمل بر حکایات سلاطین دهلی
و مالوه و بنگاله و دکن و ملتان و تهته و کشمیر و غیره ممالک
هندوستان فارغ گشت شروع به تسطیر حالات میمنت آیات دودمان
علیه اولاد امجاد حضرت تیمور کورکان صاحبقران نمود و بیاس ادب
نملک خوارگی و نعمت رسیدگی کتابی علاءده بهزاران کد و معی
تصنیف و تالیف نموده مسمی بتذکره السلاطین چغتای صاغت و
بجهت تخفیف ضخامت کتاب این کتاب را بدو جلد مرتب کرد —

Vol. I. treats of the following subjects:—

Origin of the Turks and history of *Chingiz Khān*, on fol. 2^b.

Timūr, fol. 9^a.

Uluğ Beg, fol. 32^b.

'Abū-l-Lāṭif and his successors to the death of *Sultān Husayn*
and the rise of the *Ṣafawis*, fol. 39^b.

Bābur, fol. 44^a.

Humāyūn, fol. 54^a.

Akbar, fol. 99^a.

Jahāngir, fol. 166^a.

In the colophon to Vol. I. (fol. 199^b), the work is also called *Tawārikh-i-Chagatā*, توارین چغتای. It is said here that the transcription was finished at mid-day of Tuesday, 26th *Rabī' II.*, A.H. 1154.

جلد اول تذکره السلاطین عرف توارین چغتای من تصنیف
کامور خان منشی بتارین بیست و ششم شهر ربیع الثانی سنه ۲۴
یوم مه شبیه یک نیم یاس روز بر آمده فی سنه ۱۱۵۴ هجری نبوی
بائمام رسید —

Fol. 200^a is blank.

Vol. II., fol. 200^b.

Beginning:—

بر ارباب عبرت مخفی و محتجب نماید که چون خداوند ازل و
ابد و بادشاه لا یزال و لم یزال غوامس الخ

Contents :—

History of Shāh Jahān, fol. 200^b.

Aurangzib, fol. 240^b.

Contest between the sons of Aurangzib, and reign of Shāh
‘Ālam, fol. 331^a.

Death of Shāh ‘Ālam and reign of Jahāndār Shāh, fol. 361^a.

Reign of Farrukh Siyar, fol. 366^a.

Rafi‘-ud-Darajāt, fol. 391^a.

Rafi‘-ud-Daulah, fol. 394^a.

Muḥammad Shāh, fol. 397^a.

This copy, which, like the one in the Būhār Library, closes with an account of the beginning of the sixth year of Muḥammad Shāh’s reign, ends thus:—

اواخر این ماه حافظ خدمتگار خان را که از چندی گوشه گزین
شده بود اعتماد الدوله بهادر بحضور اشرف فایز ساخت و بعنایت
خلعت خاصه و سرپیچ مرصع ممتاز گشت —

Both Drs. Rieu and Ethé, *l.c.*, state that the history is brought down to the seventh year of Muḥammad Shāh’s reign. H. Blochmann, whose signature, dated 1874, appears on fol. 1^a, observes in a note that in all the MSS. that he has seen the history goes down to the beginning of the sixth year. The note runs thus:—

“Tārīkh-i-Salātin-i-Chaghtāiya or Tazkirah-i-Salātin-i-Chaghtāiya by Muhammad Hādī Kāmwar Khān. The work is rare. This MS. was written in 1154, *vide* end of vol. i., *i.e.* not quite twenty years after Kāmwar Khān’s death. The history goes in all MSS. that I have seen to the beginning of the sixth year of Muhammad Shāh.”

Written in good Nīm-Shikastah, with the headings in red.

No. 592.

fol. 436 ; lines 21 ; size $14\frac{1}{4} \times 8\frac{1}{2}$; $10\frac{1}{4} \times 6$.

منتخب اللباب

MUNTAKHAB-UL-LUBÂB. ✓

The second volume of Khāfi Khān’s Muntakhab-ul-Lubâb, containing the history of the Timurids of India from Bābur to Muḥammad Shāh.

The work is variously known as Muntakhab-ul-Lubâb, Lubb-i-Lubâb منتخب لبّ لباب, Muntakhab-i-Lubb-i-Lubâb منتخب لبّ لباب, and Tārīkh-i-Khāfi Khān تاریخ خافی خان.

Beginning:—

جهان مشكور و مياس افزون از قياس پادشاهي را سزاست الخ

Muhammad Hāshim محمد هاشم, also called Hāshim 'Alī Khān, is better known by his later designation, Khāfi Khān, هاشم علي خان. His father, Khwājah Mir, held a high office under Murād Bakhsh, and, after that prince's imprisonment and murder, was employed by Aurangzib. According to Elliot, *History of India*, vol. vii., p. 207, Khāfi Khān was brought up in the service of Aurangzib, and was employed by him in military and political situations. In Farrukh Siyar's reign he was appointed Diwān by Nizām-ul-Mulk, and was subsequently ennobled by Muhammad Shāh with the title of Khāfi Khān. Morley and several other English historians are of opinion that because Aurangzib had prohibited the writing of history, the author concealed his work during that monarch's reign, and this accounts for the title of Khāfi Khān, *khāfi* meaning "concealed." The fact is, however, that the author did not commence its composition until after the death of Aurangzib. He took his title from his Nisbah Khāfi, derived from Khāf or Khawāf, the district of Khurāsān in Nishāpūr whence he came; hence his name is sometimes written Khawāfi Khān خوافي خان.

In the preface the author tells us that the account is brought down to A.H. 1130 = A.D. 1717, in the reign of Muhammad Shāh. This date is also given in the preface to the Calcutta printed edition. This seems to be erroneous, for Muhammad Shāh ascended the throne in A.H. 1131. In many copies, including the present, events of A.H. 1133 = A.D. 1720, or even of later date, are recorded, *e.g.*,—

Fol. 427^a. Nizām-ul-Mulk Faṭḥ Jang receives *khil'at* and valuable presents from Muhammad Shāh on the 5th of Jumādā I., A.H. 1134 = A.D. 1721.

Fol. 429^a. Nizām-ul-Mulk lays siege to Haydarābād for the second time, and defeats Mubāriz Khān, A.H. 1137 = A.D. 1724 (*not* A.H. 1135 as given in the MS.), and subsequently occupies the city.

The last chapter contains a summary account of events which took place, especially in Persia, from the eighth to the thirteenth year (*not* the fourteenth, as found in the MS.) of Muhammad Shāh's reign, and ends with an account of Ashraf's death and Shāh Tahmās's restoration in Isfahān (A.H. 1142 = A.D. 1729).

Contents:—

History of the origin of the Timurids traced from Turk bin Yāfiṣ, with a summary account of the ancestors and descendants of Timūr, fol. 2^a.

History of Bābur, fol. 2^a.

Humâyûn, fol. 16^a.

Akbar, fol. 29^a.

Jahângîr, fol. 58^b.

Shâh Jahân, fol. 101^a.

Aurangzib (without heading), fol. 209^a.

Saints of the time of Aurangzib, fol. 336^a.

A'zam Shâh, fol. 339^a.

Bahâdur Shâh (without heading), fol. 341^b.

Jahândâr Shâh, fol. 367^a.

Muhammad Shâh, fol. 402^b.

The work has been edited in the *Bibl. Indica*, by Maulavi Kabir-ud-Din Ahmad, Calcutta, 1868-1874. Very large extracts, translated by Prof. Dowson, are to be found in Elliot, *History of India*, vol. vii., pp. 211-533. An English extract by Wm. Erskine, dated 19th December, 1811, Bykula, and comprising the history from Shâh Jahân's accession to A.H. 1067 = A.D. 1656, is preserved in the British Museum, Add. 26,613-14. A transcript of the same, with another extract, extending from A.H. 1070-1130 = A.D. 1659-1717, will be found in Add. 25,615-16. A translation, by Capt. A. Gordon, of the earlier part of the second volume, extending from the beginning to the capture of Jahângîr by Mahâbat Khân, and dated Nâgpour, 1821, is extant in two copies, Add. 26,617 and 26,618-19. For other notices of the work see Morley, *Descriptive Catalogue*, p. 100; N. Lees, *Journal of the Royal Asiatic Society*, new series, vol. iii., p. 465; G. Duff, *History of the Mahrattas*, vol. i., p. 97; Stewart, *Catalogue*, p. 13; Mackenzie Collection, vol. ii., p. 121; *Bibl. Sprenger*, No. 227; Ethé, *India Office Lib. Cat.*, Nos. 396-407; Ethé, *Bodl. Lib. Cat.*, Nos. 259-261.

Differences of date and arrangement in the extant copies lead us to the conclusion that there was more than one redaction of the work. Capt. N. Lees says, "No two copies that I have met with are exactly alike, while some present such dissimilarities as almost to warrant the supposition that they are distinct works." Many copies do agree, however. According to Morley, the work consists of three portions, the first comprising the account from A.H. 932 to A.H. 1067 = A.D. 1525-1656, the second to A.H. 1118 = A.D. 1706, and the third to A.H. 1145 = A.D. 1732. Our copy contains the same matter as Morley's second part. It also agrees with the second volume of Rieu. The work, which in the second volume gives the only complete and connected narrative of the reign of Aurangzib, is exceedingly valuable. It is also valuable for the latter portion, in which the author enters into minute details in recording events of which he was himself an eye-witness.

Written in fair Nasta'liq, on thick paper, with the headings in red.

Not dated; 19th century.

No. 593.

foli. 492; lines 15; size $9\frac{3}{4} \times 6\frac{1}{2}$; $7\frac{1}{4} \times 3\frac{3}{4}$.

تاریخ مظفری

TÂRĪKH-I-MUZAFFARÎ.

A history of the Timurid kings of India from their origin to A.H. 1202 = A.D. 1788.

Author: Muḥammad 'Alī Khān Anṣārī, محمد علی خان انصاری.

Beginning:—

حمدي از حد اعتداد افزون نثار بارگاه شاهنشاهی است

The author, whose earlier work *Baḥr-ul-Mawwāj* has been noticed (see No. 544), says in the preface that he wrote this history as a means of securing an introduction to the court of the eminent noble Muḥammad Rīdā Khān, surnamed Muẓaffar Jang, who played an important part in the history of Bengal during the latter part of the eighteenth century. He heaps up epithets in praise of this noble, introducing his name thus:—

معین الدوله مبارز الملك خانخانان سید محمد رضا خان بهادر
مظفر جنگ -

The title of the work was chosen as a compliment to Muẓaffar Jang, under whom the author held positions of honour in Bihār. He states that he has recorded the history of the Timurid kings of India from their origin to the reign of Shāh 'Ālam. This copy ends with the year A.H. 1202 = A.D. 1788, in which, he says, he completed his work. According to Elliot, *History of India*, vol. viii., p. 316, the book was written about A.H. 1215 = A.D. 1800. The continuation, which, according to Rien, i., p. 283, brings down the history to A.H. 1225 = A.D. 1810, and which was subsequently added by the author, is not found in this copy.

Both H. G. Keen, whose "Fall of the Moghul Empire" is avowedly based on this work, and Sir H. M. Elliot, who gives some extracts from it in his *History of India*, vol. viii., pp. 316-330, speak of it in laudatory terms, though it is merely a repetition of the author's earlier *Baḥr-ul-Mawwāj*. The portions in both devoted to the Mughal period correspond word for word with one another. True, in the later chapters of the *Tārīkh-i-Muẓaffarī* there is an occasional fact added, though usually one of little importance; but the earlier portions of both works dif-

except the few pages at the beginning of the *Bahr-ul-Mawwāj* (devoted to the history of India preceding the Mughal period) leave no room to doubt that the author has simply given a new name to an old book.

Contents of the present copy :—

- Preface, fol. 1^b.
- History of Timūr, fol. 6^b.
- Babur, fol. 8^a.
- Humāyūn, fol. 12^a.
- Shīr Shāh, Salīm Shāh, and Mubārīz Khān, fol. 16^a.
- Akbar, fol. 22^b.
- Jahāngir, fol. 30^b.
- Shāh Jahān, fol. 39^a.
- Aurangzib, fol. 51^a.
- Bahādūr Shāh, fol. 76^a.
- Jahāndār Shāh, fol. 92^b.
- Farrukh Siyar, fol. 101^a.
- Rafīʿ-ud-Darajāt and Rafīʿ-ud-Daulah, fol. 111^a.
- Nasīr-ud-Dīn Muḥammad Shāh, fol. 113^a.
- Topographical accounts of the different Śūbahs of India, fol. 237^a.
- Aḥmad Shāh, fol. 239^b.
- Short notices on Persian poets, arranged in alphabetical order, fol. 290^a.
- ʿĀlamgīr II., fol. 306^a.
- Shāh ʿĀlam II., fol. 356^a.

The MS. breaks off in the middle of Shāh ʿĀlam's reign with an account of ʿĀzīz-ud-Dīn ʿImād-ul-Mulk's journey to Hijāz. The last date given is A.H. 1202 = A.D. 1788.

Written in ordinary Nastaʿlīq; 19th century.

No. 594.

fol. 227, lines 14; size $9\frac{1}{4} \times 6\frac{1}{4}$; $6\frac{1}{4} \times 4$.

خاصة التواريخ

KHULĀṢAT-UT-TAWĀRĪKH.

A history of the Timurid kings of India from their origin to A.H. 1227 = A.D. 1812, and of the Nizams of Bēnḡal. Another copy of the work exists in the British Museum. Rien, iii. p. 925.

Author: *Intizām-ul-Mulk Mumtāz-ud-Daulah Mahārājah Kalyān Singh Bahādur Tahawwar Jang*, son of *Mumtāz-ul-Mulk Mahārājah Shitāb Rāi Bahādur Mansūr Jang*, انتظام الملك ممتاز الدوله مهاراجه، کایان سنگه بهادر تهوور جنگک این ممتاز الملك مهاراجه شتاب رای بهادر منصور جنگک -

Beginning:—

آرایش و پیرایش هر نسخه و کتاب به متایش و نیایش منتظم
حقیقی است الحق

The author, although a Hindū by caste, opens his work like a devout Muslim with the usual حمد and نعت. He was the grandson of Rāe Himmat Singh, a Delhi Kayath, who was Diwān of the Amīr-ul-Umarā Shamsām-ud-Daulah. On foll. 202^a-213^a the author gives an account of his father, Mahārājah Shitāb Rāe, the well-known Nāẓim of Bihār, who died in Patna, A.H. 1187 = A.D. 1773, when Kalyān Singh was appointed his successor.

The author tells us in the preface that his father, who held the Diwānī of Bihār from the emperor, and resided at 'Azimābād, was the first Indian nobleman to be employed by the English. He adds that the valuable services rendered by his father and himself "are fully recorded in the Council Books of that time":—

و حقوق خدمات و قدامت پدر و پسر در بهی های کونسل آنوقت
مندرج و اظهر من الشمس و ابیض من الامس است -

In the Fasli year 1188 (A.D. 1781), during the administration of Warren Hastings, Kalyān Singh was taxed thirty-four lakhs of rupees as the revenue of Bihār, which he had to pay out of his own private means, owing to a deficit caused by the revolt of Chait Singh, Rājah of Banāras, and certain obstinate landholders of Bihār. Thus ruined, he repaired to Calcutta in Fasli 1195, and lived there for twenty-four years, enjoying the warm favour of the English officials. In Fasli 1217 he fell ill, and after an illness of ten months, which ended in the loss of his eyesight, he left for Patna in Fasli 1218. He found his beautiful houses and gardens there in a ruinous condition, and so took up his residence in the Patbri Garden, near Bānkīpūr, which he took on hire. He bitterly complains of the unkind treatment he received at the hands of his fellow citizens. He was still suffering from various diseases, and had made up his mind to return to Calcutta, when he heard of Mr. Abraham Welland's arrival. He paid a visit to Mr. Welland, who subsequently, through the author's son, Mahārājah Kunwar Daulat Singh Bahādur Dilīr Jang, asked him to write a detailed account of Nawwāb Mir Muḥammad Qāsim Khān, Nāẓim of Bengal. With this

request he immediately complied. As all the Nâzims of the twenty-two Şubahs of Hindûstân were the servants of Bâbur's descendants, with whose history their own was closely connected, he first wrote a history of these emperors, beginning with Bâbur, and then added an account of the Nâzims of Bengal from Ja'far Khân to his own time. He tells us that because of his blindness he could make no use of his memoranda, or of other historical sources, but had to depend upon his own recollections.

The date of completion of the work, given at the end, is 24th Rabi' II., A.H. 1227, corresponding to 12th Baisâkh, 1219 Faşlî, equivalent to 7th May, 1812. See Rieu, i., pp. 283, 295, etc.

He divides the work into two Bâbs.

Contents:—

BÂB I.

The history is introduced by a short account of Timâr, on fol. 8^a.

Bâbur, fol. 10^b.

Humâyûn, fol. 12^a.

Akbar, fol. 13^a.

Jahângîr, fol. 13^b.

Shâh Jahân, fol. 14^a.

Aurangzib, fol. 15^a.

Muhammad A'zam Shâh (without heading), fol. 19^b.

Bahâdur Shâh, fol. 22^a.

Mu'izz-ud-Dîn, Jahândâr Shâh, fol. 24^a.

Farrukh Siyar, fol. 32^a.

Proclamation of Rafi'-ud-Darajât and Rafi'-ud-Daulah, fol. 32^b.

Accession of Muhammad Shâh, fol. 33^a.

Death of Husayn 'Alî Khân, fol. 35^b.

Muhammad Shâh's marriage with Farrukh Siyar's daughter, fol. 39^a.

Invasion of Ahmad Shâh Durrânî, fol. 52^a.

Death of Muhammad Shâh, fol. 54^b.

Accession of Ahmad Shâh, fol. 55^a.

Rebellion of Gâzi-ud-Dîn Khân; Ahmad Shâh becomes deprived of his eyesight, fol. 61^b.

Deposition of Ahmad Shâh and accession of 'Âlamgîr II., fol. 63^a.

Shâh 'Âlam, fol. 68^b.

Muhammad Akbar Shâh, fol. 73^a.

BÂB II.

This chapter includes a detailed account of the events which took place in Bihâr and Bengal from Mîr Muhammad Qâsim Khân's accession to the Nizâmat, A.H. 1174 = A.D. 1760, to the time of the author's deposition from the Niyâbat of Bihâr in A.H. 1198 = A.D. 1783, when he was called to Calcutta. This portion of the work, giving minute

details of the events that took place during the above period, is indeed valuable, as both the author and his father took an active part in most of them.

Contents.—

A summary account of the early Nāzims of Bengal :

Ja'far Khān, fol. 73^b; Shujā'-ud-Daulah, fol. 74^a; Mahābat Jang, fol. 81^a; Sirāj-ud-Daulah, fol. 83^b; Mir Muḥammad Ja'far Khān, fol. 85^a.

Early history of Mir Muḥammad Qāsim Khān, fol. 87^a; he leaves for Calcutta, fol. 89^a; returns to Murshidābād, fol. 90^a; his accession to the Nizāmat, Rabi' I., A.H. 1074 = A.D. 1663, fol. 92^a; Shāh 'Ālam's arrival at Patna, his stay in the fort, his proclamation, fol. 95^b; Mir Qāsim's arrival at Patna from Murshidābād and his visit to the king's court, fol. 96^a; Shāh 'Ālam leaves Patna for Oude, and is received by Nawwāb Shujā'-ud-Daulah, fol. 97^b; Mir Qāsim's feud with Mahārājah Shitāb Rāe, fol. 98^a; arrival of Major Coote, and of Jagat Seth, fol. 103^a; Mr. Ellis's march against Mir Mahdi 'Alī Khān, Ṣābahdār of Patna, retreat of the former and his imprisonment at Sāran, from whence he is sent to Monghyr; murder of several Europeans by Mir Qāsim's order, fol. 109^b; the Council declares war against Mir Qāsim, Mir Muḥammad Taqī Khān, Nā'ib of Birbhūm, fights on behalf of Mir Qāsim, but is killed, fol. 112^a; battle between the English troops and Mir Qāsim's generals, flight of Shaykh Haybat Ullah to Nālah Udwah, fol. 113^b; Mir Qāsim receives news of the defeat, he sends his property and family to the Fort of Rohas, and sets out to meet the English troops, fol. 114^b; battle of Nālah Udwah, defeat of Mir Qāsim by Mir Ja'far, and the flight of the former, fol. 116^a; Mir Muḥammad Ja'far Khān's march to the Karmanāsah, fol. 120^b; Mir Ja'far Khān restored to the Ṣābahdārī of Bengal, transactions with Shitāb Rāe, fol. 121^a; Shujā'-ud-Daulah sends Mir Qāsim to reduce the Bundelāhs, and proceeds to Patna, fol. 133^b; Mir Ja'far Khān leaves the Karmanāsah and arrives at Patna through Baksar, fol. 134^b; Shujā'-ud-Daulah attacks Patna, his displeasure with Mir Qāsim and the latter's imprisonment, fol. 135^a; Shujā'-ud-Daulah sends for Shitāb Rāe to negotiate peace with the English, Mir Ja'far and Shitāb Rāe appeal for peace at Calcutta, Major Munro arrives in India and is ordered to Patna, fol. 138^a; battle of Baksar, defeat of Shujā'-ud-Daulah by Major Munro and the flight of the former, Major Munro interviews the king and both of them proceed to Banāras, Mir Qāsim's flight from Ilahābād and his death at Shāhjahānābād, fol. 142^b; Shujā'-ud-Daulah proceeds to Lakhnau and thence to the country of the Rohillas, but stops in the jurisdiction of Dāudi

Khân, fol. 146^b; Major Munro proceeds from Banâras to Calcutta, fol. 147^a; Shujâ'-ud-Daulah fights the English with the help of Malhâr Râo and is defeated, fol. 149^b; Shujâ'-ud-Daulah proceeds to Farrukhâbâd, and is advised by Alîmad Khân Bangash to make peace, which is concluded through the intervention of Shitâb Râe and the author, fol. 150^b; Mir Ja'far Khân reaches Murshidâbâd, arrival of Nand Kumâr, death of Mir Ja'far Khân, accession of Najm-ud-Daulah to the Subahdâri of Bengal, Nand Kumâr in Calcutta, arrival of Lord Clive in Calcutta and dismissal of Nand Kumâr, fol. 152^b; Lord Clive visits Ilahâbâd and is received by Shitâb Râe and the author, his interview with the king, he returns to Calcutta and on his way anchors at Banâras and Patna and then reaches Murshidâbâd, where he visits Najm-ud-Daulah, fol. 155^a; Lord Clive in Murshidâbâd, death of Najm-ud-Daulah (22nd Dul-qā'da, A.H. 1179 = A.D. 1765) and the accession of Sayf-ud-Daulah, Lord Clive's arrival in Chhaprah, fol. 163^a; Nawwâb Muzaffar Jang (Muhammad Ridâ Khân) in Patna, dismissal of Dhirâj Narâyan and appointment of Shitâb Râe and the latter's arrival in Calcutta, death of Sayf-ud-Daulah and accession of Mubârak-ud-Daulah to the Nizâmat of Bengal, fol. 165^a; Hastings appointed Governor-General, Muhammad Ridâ Khân and Shitâb Râe recalled to Calcutta, fol. 168^a; illness of Shitâb Râe, Hastings' arrival in Patna and his visit to Banâras, death of Shitâb Râe in Patna (19th Jumâda II., A.H. 1187 = A.D. 1773), Hastings' return from Banâras to Patna, the author appointed Nâ'ib of Bihâr, fol. 180^b; arrival of General Clavering and others and their contest with Hastings, fol. 183^b; release of Muhammad Ridâ Khân, his stay in Calcutta, fol. 185^a; summary account of Shujâ'-ud-Daulah, Âsaf-ud-Daulah, Wazir 'Alî Khân and Sa'âdat 'Alî Khân, fol. 185^b; death of Shujâ'-ud-Daulah (Thursday, 24th Dul-qā'da, A.H. 1188 = A.D. 1774), fol. 187^a; Râjah Khayâlî Râm's arrival in Calcutta and his treacheries against the author, Hastings visits Patna and then Banâras, fol. 189^a; Râjah Chhayt Singh's (Zamindâr of Benâras) feud with Warren Hastings, and the flight of the former, Hastings' return to Patna and thence to Calcutta, fol. 197^a; imprisonment of Khayâlî Râm, the author recalled to Calcutta, fol. 199^b; Memoir of Shitâb Râe from the time of his first arrival in Patna to his death, and of the author to the time of writing, fol. 210^b; an account of the Governors-General from Lord Clive to Lord Minto, and of 124 officers whom the author had interviewed and whose favours he had enjoyed, fol. 213^a.

The copy is full of clerical mistakes, and headings are wanting in many places. It was copied at the desire of Librarian Muhyi-ud-Dîn Khudâ Bakhsh, the third son of the donor of the Library.

Written in legible Nasta'liq, within coloured ruled borders, with illuminated title-page and head-piece.

Dated 3rd December, 1906.

Scribe: فضل الباري

No. 595.

fol. 27; lines 17; size 13 × 7; 11 × 5½.

جام جم
JÂM-I-JAM.

Chronological tables of forty-three kings of Dihli and Emperors of India, from the time of Timûr to the date of composition, A.H. 1255 = A.D. 1839.

Author: Sayyid Aḥmad Khān مسید احمد خان, that is, Sir Sayyid Aḥmad Khān, K.C.S.I., the founder of the Muhammadan Anglo-Oriental College, 'Aligarh, and author of the much better known Âsâr-uṣ-Ṣanâdîd, آثار الصنادید. For particulars of his life see "The Life and Work of Syed Ahmed Khan, C.S.I. (1817-1898)," by Lieut.-Colonel G. F. I. Graham, B.Sc., Edinburgh and London, 1885.

Beginning:—

از اینجا که گل زمین خیز البقاع دهلی آت

On fol. 3^a the author tells us that he wrote this work for Mr. Robert North Collie Hamilton, Chief Commissioner of Âgrah, and completed it, as stated at the end, on the 10th of Ṣafar, A.H. 1255 = 25th May, 1839.

On fol. 3^b he gives an account of his genealogy and of the distinctions gained by his ancestors. He traces his descent from Imâm Ḥusayn, the second son of 'Alī, the son-in-law of the Prophet, and says that his forefathers originally belonged to Herat. Sharaf-ud-Din Bahâdur, his ancestor in the ninth degree, came to Dihli during the time of the Emperor Akbar, and was honoured with the Ṣūbahdâri of Bedar. Aḥmad-ud-Din Khān Bahâdur, his ancestor in the seventh degree, received the Ṣūbahdâri of Murâdâbâd from Shâh Jahân. Mîr Muḥammad Dûst, his ancestor in the fifth degree, was a noble at the Court of Aurangzib, and led an expedition against the Deccan, and gained a brilliant victory, for which he received the title of یگہ بهادر; he was appointed Ṣābahdâr of Herat. His paternal grandfather, Mîr Ilâdî,

was honoured with the title of Jawwād ‘Alī Khān Bahādur. 19th Duhijjah, A.H. 1168 = A.D. 1754, by ‘Ālamgīr II., and was subsequently appointed Judge by Shāh ‘Ālam in A.H. 1188 = A.D. 1774. His maternal grandfather, Khwājah Farid-ud-Dīn Aḥmad Khān Bahādur, was sent to condole with the king of Persia, when his ambassador, Khwājah Khālil, was killed in an affray at Bombay. On his return he received the *dah yakī Tahsildārī* of Ukāsi and other Parganahs of Bundelkhand, but finally returned to Dillī, and was made Wazīr to Muḥammad Akbar Shāh II, receiving the title of Dabir-ud-Daulah Amin-ul-Mulk Khwājah Farid-ud-Dīn Aḥmad Khān Bahādur Muṣṭafī Jang. He died in A.H. 1244 = A.D. 1828.

The body of the text consists of eleven sheets, each of which comprises four reigns, and is divided into eighteen columns containing:—

- (1) Serial number of each king.
- (2) His name and titles.
- (3) Name of his father.
- (4) Name of his mother.
- (5) Tribe or family to which he belonged.
- (6) Date of his birth.
- (7) Place of his installation on the throne.
- (8) His age at the time of his accession.
- (9) and (10) Date and chronogram of his accession.
- (11) Period of his reign.
- (12) Legend of his coinage.
- (13) His age at death.
- (14) and (15) Date and chronogram of his death.
- (16) His honorific title after death.
- (17) Place of burial.
- (18) Brief abstract of important historical events.

The list begins with Timūr and ends with the reigning king, Bahādur Shāh, who ascended the throne in A.H. 1253 = A.D. 1837.

In the conclusion the author gives a list of the books he consulted.

A copy of the work, noticed in Rieu i., p. 284, does not contain the account of the author's genealogy, etc.

The work, also called *مسللة الملوك*, has been lithographed at Āgrah, 1840.

Written in fair Nasta‘liq, within coloured ruled borders.

Dated A.H. 1266.

No. 596.

fol. 27; lines 19; size, same as above.

The same.

Another copy of Sayyid Aḥmad Khān's Jām-i-Jam, beginning as in the preceding copy, with which it otherwise agrees, except that the list of works consulted here follows the preface on fol. 3^v.

Written in ordinary Indian Ta'liq, within coloured ruled borders.
Not dated; 19th century.

LOCAL HISTORIES OF INDIA.

SIND.

No. 597.

fol. 106 ; lines 17 ; size $11\frac{1}{2} \times 6$; $7\frac{1}{4} \times 3\frac{1}{4}$.

چچ نامة

CHACH NÂMAH.

The legendary history of the usurpation of Chach, the Rājāh of Alor, and an account of the Arab conquest of Sind by Muḥammad bin Qāsim Ṣaqafī, A.H. 92 = A.D. 710.

The author's name as given in Elliot, History of India, vol. i., p. 131, and Ethé, India Office Lib. Cat., No. 435, is Muḥammad Ali bin Ḥamid bin Abī Bakr Kūfī محمد علي بن حامد بن ابي بكر كوفي. In Rieu, i., p. 290, he is called Muḥammad bin 'Alī bin Ḥamid bin Abī Bakr Kūfī محمد بن علي بن حامد بن ابي بكر كوفي. In the present MS., fol. 2^b, line 3, his name appears thus: محرر این کتاب تاریخ سند: بنده دوست محمدی علي بن ابي بكر كوفي بنده, while in several other places he designates himself simply علي كوفي بنده

Beginning:—

الحمد و سپاس بي شمار مر پروردگار واحد القهار غفار آمرزگار که
دارنده زمین و آسمان و نگاهدارنده عالم و عالمیان اله

According to the preface, the author translated this work from an anonymous Arabic original, in the time of Mu'izz ud-Dīn Muḥammad bin Sām and his vassal Nāṣir-ud-Dīn Qabāḥah us-Salāṭīn (A.H. 607-625 = A.D. 1210-1228), and dedicated it to the latter's Wazīr, 'Ayn-ul-Mulk Fakhr-ud-Dīn Ḥusayn bin Abī Bakr ul-Ash'arī حسین بن ابي بكر الاشعري.

He informs us that owing to distressed circumstances he had to leave his native country, and take up his abode in Ūch. In the fifty-eighth year of his age, A.H. 613 = A.D. 1216, he retired from the public service, and after devoting some time to literary pursuits formed the wish to write a history of Sind and its conquest by Muḥammad bin Qāsim Ṣāqafī. He subsequently left the city of Ūch, and went to Alor and Bhakar. There he made the acquaintance of Maulānā Kamāl-ud-Dīn Ismā'il bin 'Alī bin Muḥammad bin Mūsā bin Ṭā'i bin Yaqūb bin Ṭā'i bin Māsā bin Muḥammad bin Shihāb bin 'Uṣmān Ṣāqafī, who possessed a history of Sind, written in Arabic by one of his ancestors. The present work is a translation of it.

The work is not divided into chapters or sections. The events are grouped under numerous headings, of which the most important are:—

History of Chach bin Silāij: he goes to pay respects to the chamberlain Rām, fol. 4^b.

Chach goes to Rānī Sūhandī, queen of Sahasī Rāi, fol. 5^b.

Chach becomes chamberlain, fol. 6^b.

The Rānī falls in love with Chach, fol. 7^a.

Death of Sahasī Rāi, fol. 8^a.

Chach ascends the throne of Sahasī Rāi; kills Mahrāt by stratagem; marries the Rānī, fol. 9^b.

Chach sends for his brother Chandar and establishes him in Alor; marks the boundaries of Alor, fol. 11^a.

Chach proceeds to the fort of Askalandah, and to Sikkah and Multān; his return after fixing the boundary with Kashmīr, fol. 12^b.

The army of Chach marches to Siwistān, fol. 15^a.

History of Chach and Akham Lohānah of Brahmanābād, fol. 15^b.

Chach proceeds to Kirmān and fixes the boundary of Makrān, fol. 19^a.

Chach marches to Armā'il and fixes the revenue; his death, fol. 19^b.

Chandar, son of Silāij, ascends the throne of Alor, fol. 19^b.

Events connected with the marriage of Dharsiyā's sister Mā'i, fol. 21^b.

Death of Dharsiyā, fol. 27^b.

Muḥammad 'Allāfi (an Arab merchant) proceeds against the chiefs of Ramal, fol. 28^b.

The remaining portion of the work (foll. 29^b–106^b) is devoted to the history of the Muhammadan conquest of Sind; the battles with Dāhir and his final defeat and death, with detailed accounts of the events connected therewith. The narrative closes with an account of the death of Dāhir's two daughters, who were killed by the Khalīfah's order.

The work is also styled *منهج الدين، فتح نامه، تاريخ هند و منند*، *منهاج المسالك*. It has been translated into English by Mirza Kalichbeg Fredunbeg, Karaehi, 1900.* A full account of the work, with extracts, will be found in Elliot, *History of India*, vol. i., pp. 131-211. Some extracts, translated by Lieut. T. Postans, have been published in the *Journal of the Asiatic Society of Bengal*, vol. vii., pp. 93-96, 297-310, and vol. x., pp. 183-197, 267-271. For other copies see Rieu, i., p. 290, and iii., p. 948; Ethé, *India Office Lib. Cat.*, No. 435; E. Bloehet, vol. i., p. 363.

Written in ordinary Nasta'liq, on blue paper, within coloured borders, with the headings in red.

Dated Poonah, 10th *Dul-qāda*, A.H. 1272.

Scribe : راجي محمد

Transcribed from a copy dated 3rd *Dul-qāda*, A.H. 1232, written by Muḥammad *Khalil*, son of Qāḍī Muḥammad.

No. 598.

fol. 132; lines 17; size $11\frac{1}{2} \times 6$; $7\frac{1}{4} \times 3$.

بیگلار نامه

BEGLÂR NÂMAH.

Life of *Shāh Qāsim Khān* bin Sayyid Qāsim Beglār, preceded by a short history of Sind.

Beginning :—

حمد و سپاس بی قیاس ملک الناس را که بسطوت جباري خود
کمند قهر در رکاب جباران عنید و سرکشان شدید اند اخته آں

The author does not mention his name anywhere in the work. The fact that he was a dependant of *Shāh Qāsim* is fully shown by the tone in which he speaks of him. From a passage on fol. 126^b it would

* I owe this information to Mr. J. A. Chapman, Librarian, Imperial Library, Calcutta.

appear that the author wrote this work in A.H. 1017 = A.D. 1608, when, he says, Shāh Qāsim had reached the age of seventy :—

اکنون بتاریخ یک هزار و هشتاد سال عمر شریف حضرت که روز
افزون و از شمار بیرون بوده بهشتاد سال رسیده و بر مسند تکیه
فرموده الخ

but towards the conclusion several events of later date are mentioned :
e.g., the death of Mirzā Muḥammad Qāsim in A.H. 1032 = A.D. 1622 ; the
death of Mir Abu 'l-Qāsim, in A.H. 1033 = A.D. 1623.

Contents:—

Preface, fol. 1^b.

A sketch of the history of Sind, fol. 3^b.

Genealogy of Khān Zamān, and an account of the Argūns and the
Tarkhāns, fol. 14^a.

Birth of Khān Zamān, fol. 17^b.

Khān Zamān is wounded in the face by a sword in his childhood,
fol. 21^b.

War between Mirzā 'Isā Tarkhān and Mirzā Muḥammad Bāqī, in
which Khān Zamān is wounded, fol. 24^a.

Khān Zamān accompanies Ṣalīḥ Tarkhān in his march to
Rāhūmah against Mirzā Muḥammad Bāqī, fol. 25^b.

Victory of Sandah, 29^b.

Mirzā Jān sends Khān Zamān and Mirzā Muḥammad Sultān on a
mission to Maḥmūd Khān of Bhakar; they return to Tattah,
fol. 33^a.

Khān Zamān's march in search of Mirzā Muḥammad Bāqī
Tarkhān's force, fol. 42^b.

Mirzā Jān and Khān Zamān's march to Rāhūpūtrah, and the
appearance of Muḥammad Bāqī's army under the ruler of
Siwastān, fol. 46^b.

Muḥammad Bāqī's advance against Mirzā Jān and Khān Zamān,
fol. 47^b.

Advance of Maḥmūd Khān's force against Mirzā Jān and Khān
Zamān, and fight, fol. 49^a.

Khān Zamān's mission to Jasalmīr; he avenges the people of
Rāhūpūtrah; his exploits, fol. 64^b.

Khān Zamān in Bhakar; is received with honour by Muḥammad
Bāqī Tarkhān; at Lakhaut; interviews Muḥammad Bāqī at
Tattah, and leaves for Amarkot by the latter's order, fol. 91^b.

Khān Zamān receives the Jāgīr and the Faujdārī of the Par-
ganahs Anrān, fol. 101^a.

Khān Zamān's campaign against Sind by Akbar's order; in
Amarkot; his children, fol. 128^a.

Copies of the Beglâr Nâmah are rare. One is mentioned in Rieu, iii., p. 949, and another in Rosen, p. 366. An account of the work, with extracts, will be found in Elliot, History of India, vol. i., pp. 289-299.

Written in ordinary Ta'liq, within coloured borders, with the headings in red.

The colophon, dated 7th Rajab, A.H. 1233, says that the copy was transcribed by order of Mir Murâd 'Alî Khân.

Scribe : محمد خليل ولد مرحوم قاضي محمد

No. 599.

fol. 143; lines 17; size $11\frac{1}{2} \times 6$; 7×3 .

تاریخ سند

TÂRÎKH-I-SIND.

A history of Sind from the Muhammadan conquest to its annexation by Akbar.

Author: Muḥammad Ma'sûm, poetically surnamed Nâmi, bin Sayyid Şafâ'i ul-Ḥasanî (or, as in Rieu, i., p. 291, Husaynî) ut-Turmuḍî ul-Bhakarî:—

محمد معصوم المتخلص به نامي بن سيد صفائي الحسيني
الترمذي اصلاً والبهكري مسكناً ومدفناً والمنتسب الي سيد شير
قلندر ابن بابا حسن ابدال السبزواري مولدا والتندهاري موطناً
ومرقداً —

The author briefly mentions the subject-matter of the work in the following opening lines:—

بر ضماير صافيه کار آگهان عالم بي اسام و خواطر زاكيه هوشمندان
مغن شناس مخفي و مستور نخواهد بود كه اين صحيه ايست مشتمل
بر اخبار فتح سند و وقايع حرب لشكر اسلام با عسكر كفار بد فرجام
و مدت حكومت گماشتگان خلثاي بني اميه و بني عباس و حكامي
كه بعد انقضي زمان ايشان لواي حكومت در بلاد سند بر افراشته
اند و ذكر استيلاي حكام ارغونيه و مدت حكومت و وقايع محاربات

و تسخير نمودن بعضي بلاد و ولايات و حقايق امور تا زمان انقراض
حيات ايشان و انتقال يافتن اين ولايت تحت فرمان روائي بندگان
حضرت خلافت پناهي ظل الهی -

The author was born in Bhakar, Sind, where his father, Sayyid Şafa'i (d. A.H. 991 = A.D. 1583), had settled for many years. After his father's death he went to Gujarāt, and became an intimate friend of Nizām-ul-Dīn Aḥmad, the author of the *Ṭabaqāt-i-Akbarī*. Later on he entered the services of the emperor Akbar, who, in A.H. 1012 = A.D. 1603, sent him on a mission to Shāh 'Abbās Şafawī of Persia. On his return he received the title of Amin-ul-Mulk from Jahāngir. He returned, A.H. 1015 = A.D. 1606, to his native country Bhakar, where he died shortly after. Besides this work he has left several poetical compositions and two medical works, entitled *Tibb-i-Nāmi* طب نامي and *Mufradāt-i-Ma'sūmī* مفردات معصومي.

See Rien, i., p. 291, and iii., p. 949; Morley, Descriptive Catalogue, p. 72; Ethé, India Office Lib. Cat., Nos. 436-437; Ross and Browne, India Office Lib. Cat., p. 145; Rosen, p. 366. See also Elliot, History of India, vol. i., pp. 212-252, where ample extracts from the work are given.

The work is divided into four chapters, called Juz, as follows:—

- I. History of the early kings of Sind and of its conquest by Muḥammad bin Qāsim, A.H. 92 = A.D. 710, during the *Khilāfat* of Walid bin 'Abd-ul-Malik, and its history under the *Khālifas* of Bani Umayyah and Bani 'Abbās, fol. 2^a:—

جزو اول در ذکر فتح سند و زمان حکومت منتسبان
خلثاي بني اميه و بني عباس -

- II. History of Sind under the emperors of Hindūstān to A.H. 801 = A.D. 1399, and under the Sūmarah and Sammah dynasties to A.H. 916 = A.D. 1510, fol. 18^a. This heading is omitted, but in the preface it runs thus:—

جزو دويم در ذکر پادشاهان که ممالك محروسه هند
داشته اند و سند نیز در تحت تصرف گماشتگان ايشان
بوده و ذکر حکومت مردم سومره و سده -

- III. History of the Argūn dynasty, from the time of Zun-Nūn to the death of Sultān Maḥmūd Khān, A.H. 982 = A.D. 1574, and of some rulers of Tattah till A.H. 993 = A.D. 1585, fol. 42^b:—

جزو سيوم در ذکر ايلات حکام ارغونيه -

- IV. History of Sind from A.H. 892 = A.D. 1574, to its annexation by Akbar in A.H. 1001 = A.D. 1592, and an account of the rulers of Bhakar, fol. 128^b:—

جزو چهارم در ذکر انتقال ولایت سند بحیطه تصرف
 بندگان درگاه بعد از انتضای حکومت محمود خان و ذکر
 احوال حکامی که بایالت قلعه بهکر مقرر و مفوض گشته
 اند —

The last date mentioned is A.H. 1078 = A.D. 1667, after which the MS. suddenly breaks off with the following words:—

بندوست از قرار واقعی می بود و در سنه ۱۰۷۸ سیادت و
 امارت پناه مصطفی خان

Written in ordinary Ta'liq, within coloured borders, with the headings in red.

Not dated; apparently 19th century.

TATTAH.

No. 600.

foll. 132; lines 17; size $11\frac{1}{2} \times 6$; $7\frac{1}{4} \times 3$.

تاریخ طاهری
TÂRÎKH-I-TÂHIRÎ.

A history of Tattah from the earliest times to A.H. 1018 = A.D. 1609.

Author: Ṭāhir Muḥammad, poetically surnamed Nisyānī, son of Sayyid Ḥasan, of Tattah, طاهر محمد نسیانی بن سید حسن تنه.

Beginning:—

صفت محسنی که نشان ان الله جمیل وحب الجمال در شان
گلرویان سنبل موالخ

It appears from the preface that the author was attached to the service of Mirzā Ġāzī Beg Tarkhān, poetically called Waqārī, governor of Sind from A.H. 1008 = A.D. 1599 to his death in A.H. 1018 = A.D. 1609. In A.H. 1014 = A.D. 1605 he left that service, and returned to his native place, Tattah, where he devoted his time to the study of the Persian poets. He wrote the work at the request of Mirzā Shāh Muḥammad Beg 'Ādil Khān, the eldest son of Shāh Beg Khān Argūn (governor of Qandahār, A.H. 1002-1028 = A.D. 1593-1618). He commenced the work in A.H. 1021 = A.D. 1612, and completed it A.H. 1030 = A.D. 1620.

The work is rare. Two copies, one of them defective, are mentioned in Rieu, i., p. 292, and iii., p. 949. See Elliot, History of India, vol. i., pp. 253-288, where an account of the work and extracts are given.

The work begins with a long preface devoted mainly to the praise of the emperor Jahāngīr, his sons, and the author's patron, Mirzā Shāh Muḥammad Beg 'Ādil Khān. The author says that the work is divided into ten Ṭabaqāt, but only seven are traceable, and of these only the first four are numbered.

The contents are as follows:—

Preface, fol. 1^b. Destruction of Alor and Brahmanâbâd under Dabî Râi, fol. 14^a.

Ṭabaqah I. The Sûmarah, fol. 15^b:—

طبقة اول از سومره و احوال ایشان که از راویان
باستان بامتماع رسیده

Ṭabaqah II. The Sammah, fol. 24^b:—

طبقة دویم از مردم سده که بعد از برهم خوردن سومره
نکر ساموئی آباد ساخته

Ṭabaqah III. History of Mirzâ Shâh Husayn, fol. 30^a:—

طبقة سیوم میرزا شاه حسین -

Ṭabaqah IV. Mirzâ 'Îsâ Tarkhân, fol. 45^b:—

طبقة چهارم میرزا عیسی ترخان و تفصیل احوال آن -

Ṭabaqah (? V.). Mirzâ Muḥammad Bâqî Tarkhân, fol. 55^a:—

طبقة - میرزا محمد باقی ترخان و تفصیل احوال
ترخانیان -

Ṭabaqah (? VI.). Mirzâ Pâ'indah Muḥammad Tarkhân, fol. 77^b:—

طبقة - میرزا پائنده محمد ترخان ولد میرزا محمد
باقی مرحوم -

Ṭabaqah (? VII.). Mirzâ Gâzî Beg Tarkhân, fol. 102^a:—

طبقة - میرزا غازی بیگ ترخان و خاتمه ایشان و
مفصل احوال آن -

Written in ordinary Ta'liq, within coloured borders, with the headings in red.

The colophon, dated 16th Şafar, A.H. 1223, says that the copy was transcribed by the order of one Murâd 'Alî Khân Şâhib.

Scribe: محمد خلیل ولد مرحوم قاضی محمد

KASHMÎR.

No. 601.

fol. 264; lines 16; size $9 \times 5\frac{1}{4}$; $6\frac{3}{4} \times 3\frac{1}{4}$.

واقعات کشمیر

WÂQI'ÂT-I-KASHMÎR.

A history of Kashmîr, from the earliest times to the date of composition, A.H. 1160 = A.D. 1747.

Author: Muḥammad A'zam, son of Khayr-uz-Zamân Khân, محمد اعظم ولد خير الزمان خان.

Beginning:—

زينت صفحات دفتر ابداع و ايجاد نزھت طبقات منظر عالم كون
و فساد بنام مالك الملكى است الحق

The author tells us in the preface that several Muslim writers, such as Mullâ Husayn Qârî, Haydar Malik, and others, had translated the original history of Kashmîr, entitled *رازہ ترنگ, and brought it down to their own times; also that some Hindû had written an abridgment of it. As these works did not contain full particulars of the saints, 'Ulamâ and poets of Kashmîr, or deal with the events of more recent times, he determined to supply these deficiencies by the present composition.

Towards the end, fol. 255*, the author tells us that owing to a serious illness he could not proceed farther with the work, and concludes by enumerating the following works on which he based the present compilation: Târikh-i-Sayyid 'Alî; Târikh-i Rashîdî, by Mirzâ Haydar; Muntakhab-ut-Tawârikh, by Aḥsan Beg; Târikh-i Haydar Malik Jādwarah جادورہ, or as in Ricu, i, p. 300, Chādwarah; Rishî

* By this the author must mean Kalhana's Rājataranginî, which was translated into Persian for Akbar, A.H. 998 = A.D. 1589, by Mullâ Shāh Muḥammad of Shāh-ābād, and revised by 'Abd-ul-Qādir Badā'ūnî, A.H. 989 = A.D. 1580.

Nāmāh, by Bālā Naṣīb; Darajāt-us-Sādāt, by Khwājah Ishāq [Rieu, *loc. cit.*, has “Nāvachū” ناوچو (which gives no sense) after Ishāq, as a part of the name; here it is باوجود, which simply means “besides,” and which seems to be correct]; Asrār-ul-Abrār, by Bālā Dā’ūd Mash-kūbī; Tuḥfat-ul-Fuqarā and other treatises by the author’s spiritual guide, Murādi; Ma’aṣir-i-Ālamgiri.

The author commenced the work in A.H. 1148 = A.D. 1735, for which the title forms a chronogram, but he did not complete it till A.H. 1159 = A.D. 1746, for which he gives the chronograms ترتیب ابواب الجنان and زیب و زینت کشمیر افروز.

The work forms the chief authority for Newall’s “Sketch of the Mahomedan history of Cashmere,” *Journal of the Asiatic Society of Bengal*, vol. xv., pp. 409, 441. See also Wilson, *Asiatic Researches*, vol. xv., pp. 2, 5; *Journal Asiatique*, vol. i., p. 366, vol. vii., p. 6; *Dorn Bulletin*, vol. xiii., p. 352. An Urdū translation, by Munshi Ashraf ‘Alī, has been lithographed in Dillī, 1846; see *Journal of the Asiatic Society of Bengal*, vol. xxiii., p. 253, and *Biblioth. Sprenger*, No. 240.

The work is divided into a Muqaddimah, three Qisms, and a Khātimah, as follows:—

Muqaddimah. Description of Kashmīr, fol. 11^b.

مقدمه در احوال و صفات کشمیر بطریق اجمال

Qism I. History of the origin of Kashmīr and of the Hindū Rājās who ruled there, fol. 16^a.

قسم اول در ابتدای بنای این صوبه و سلطنت بعض راجها که درین شهر حکمرانی کردند

Qism II. History of the Muslim kings, fol. 26^b.

قسم دوم در احوال سلاطین اسلام درین شهر نزهت مقام الٰه

Qism III. Kashmīr under the Timurid kings. Conquest of Akbar, fol. 93^b.

بیان آغاز تصرف سلاطین سلسله علیه تیموریه در صوبه کشمیر

Reign of Jahāngir, fol. 115^a.

Shāh Jahān, fol. 127^b.

Aurangzib, fol. 132^a.

Bahādur Shāh, fol. 196^b.

Farrukh Siyar, fol. 204^a.

Muḥammad Shāh, fol. 217^b.

Khātimah. Curiosities of Kashmīr, and description of its Śūbahs,
fol. 255^b.

خاتمه در تذکار بعض عجائب و غرائب کشمیر و احوال
پرگنه جات این خطه دلپذیر -

A great part of the work is devoted to notices of eminent saints, poets, etc., grouped under each reign.

For other copies see Rien, i., p. 300; Ethé, Bodl. Lib. Cat., No. 319; Ethé, India Office Lib. Cat., No. 513; Rosen, p. 362.

Written in ordinary Indian Ta'liq, within ruled borders, with the headings in red. A modern and tasteless frontispiece at the beginning. Folios have been misplaced at the beginning and towards the end. The right order seems to be: foll. 1, 10-24, 2-9, 25-249, 251, 250, 253, 252, 254. There is a lacuna after fol. 36.

Not dated; 19th century.

BHARATPÛR.

No. 602.

fol. 40; lines 13-18; size $9\frac{1}{2} \times 6$; $7\frac{1}{2} \times 3\frac{3}{4}$.

تاریخ بہرٹ پور

TÂRÎKH-I-BHARATPÛR.

An account of the siege of Bharatpûr under Lord Combermere, in A.D. 1826, preceded by a short history of the Jât Rājahs.

Author: Anand Rāi انند رای.

Beginning:—

رسمیست قدیم و عادت‌یست مستقیم کہ حکمت بالغہ قادر کارساز
تعالیٰ شانہ و جل جلالہ الع

Contents:—

History of the foundation of the Bharatpûr Fort and the ascendancy of the Jât tribe, fol. 4*.

The history begins with Churāman, who, it is said, was a Zamindār of the Jât tribe. He led a wandering life in the vicinity of Jaipûr, plundered villages, and more than once attacked and plundered the camp of Aurangzib. He rose to power in A.H. 1118 = A.D. 1706, and built a fort called Bharatpûr, at a distance of 18 *krohs* from Akbarābād.

His successors were: Sûrajmal, the eldest son of Badal Singh, who was honoured with the title of Rājah by Aḥmad Shāh, rebuilt and improved the Bharatpûr Fort, and erected three other forts; Jawāhir Singh; Ratan Singh; Nawal Singh; Ranjit Singh, who ruled for eighteen years, and defeated General Lake in a battle; Randhar Singh; Baldeo Singh; Balwant Singh.

An account follows of the usurpation of Durjan Sāl and Mādho Singh.

The remaining portion of the history is devoted to the siege of Bharatpūr by Lord Combermere, and the restoration of Rājah Balwant Singh in 1826. See Wilson, *Mill's History of India*, vol. ix., p. 183. A brief account of the Jāt Rājahs will be found in Tod, *Annals of Rajasthan*, vol. ii., pp. 369-371. See also an abstract of their history by Harsukh Rāe in Elliot, *History of India*, vol. viii., pp. 360-368.

Written in ordinary Indian Ta'liq, with the headings in red.

Dated, A.H. 1247.

Scribe : قادر بخش

ROHILLAHS.

No. 603.

foll. 172; lines 11; size $9\frac{1}{2} \times 6$; 6×4 .

گل رحمت

GUL-I-RAHMAT.

History of Ḥāfiẓ-ul-Mulk Ḥāfiẓ Raḥmat Khān, the famous Rohilla chief, who became the ruler of Kuthair in A.H. 1161 = A.D. 1748, played an important part in the Mahratta wars, and fell in the battle against Shujā'-ud-Daulah, A.H. 1188 = A.D. 1774.

Author: Muḥammad Sa'adat Yār bin Ḥāfiẓ Muḥammad Yār Khān,
محمد سعادت یار بن حافظ محمد یار خان.

Beginning:—

متايشي كه شايدان شان الوهيت است مزاور نثار بارگاه التح

The author was the grandson of Ḥāfiẓ Raḥmat Khān and nephew of Muḥammad Mustajāb Khān. The latter had written a history of Ḥāfiẓ-ul-Mulk, entitled *Gulistān-i-Raḥmat* گلستان رحمت (see Elliot, History of India, vol. viii., p. 301; Rieu, i., p. 307). Our author says that the present work is an abridgment of his uncle's *Gulistān-i-Raḥmat*; but it is more copious than that work, and contains more information.

The date of composition given in the preface is A.H. 1249 = A.D. 1833.

It is divided into four sections, called Rang, as follows:—

- I. Genealogy of Ḥāfiẓ Raḥmat Khān, and account of his ancestors, fol. 2^b.
- II. Account of 'Alī Muḥammad Khān and the arrival of Ḥāfiẓ Raḥmat Khān in India, fol. 9^b.

- III. History of Hâfîz Raḥmat Khân's administration in Kuthair, and of contemporary events till the time of his death, which took place in the midst of the battle with Shujâ'-ud-Daulah, fol. 30^a.
- IV. Administration of Kuthair under Shujâ'-ud-Daulah. Account of Hâfîz Raḥmat Khân's descendants, fol. 143^a.

An account of the work with extracts from it will be found in Elliot, History of India, vol. viii., pp. 302-312. See also Rieu, iii., p. 1051^b.

The work has been lithographed at Âgrah, 1836.

Written in large Nasta'liq, with the headings in red.

Not dated; 19th century.

OUDE.

No. 604.

foll. 151; lines 21; size 13 × 8; 10 × 5½.

عهد السعادت

‘IMÂD-US-SA‘ÂDAT.

A history of Burhân-ul-Mulk Sa‘âdat Khân, the progenitor of the Nawwâbs and kings of Awadh, and of his successors down to A.H. 1253 = A.D. 1837.

Author: Ġulâm ‘Alī Khân Naqawī ibn Sayyid Muḥammad Akmal Khân: غلام علي خان نقوي ابن سيد محمد اکمل خان.

Beginning:—

نغمه فروشي منقار عندلبیان بیاد رخسار گلیست که رنگ و بوی
گلهاي بهاري آن

Muḥammad Fayḍ Bakḥshī, of Kākūri, in his history of Fayḍābād, entitled Farah Bakḥshī فرح بخش, calls the author Sayyid Ġulām ‘Alī Khân, of Rāe Bareli, سيد غلام علي خان راي بريلوي. See Rieu, i., p. 309.

We learn from the preface that the author's father served as a physician to Shāh ‘Ālam and as a governor to Akbar II., and was residing at Dihli, to which place the author, in his eighth year, was taken. In the midst of the confusion which followed Ġulām Qādir Khân Rohillāh's insurrection, A.H. 1202 = A.D. 1787 (the text, fol. 3^a, wrongly reads A.H. 1102, هزار و صد و دوهجري), he fled to Lucknow, while his father escaped to the Deccan, from which place he went on a pilgrimage to Mecca. After his father's return to the Deccan the author met him there, A.H. 1213 = A.D. 1798, and spent seven years in his company. After his father's death he went back to his native land in A.H. 1222 = A.D. 1807, and entered the service of Colonel John

Baillie, the then Resident at Lucknow, who, after a long series of numerous honorific titles, covering fully one page, is designated thus:

نواب معلى القاب سپهر جناب هلال ركاب عطار كياست مشتري
متانت بهرام شجاعت عاليشان بلند مكان غچسته نسب پاكيزه
حسب عماد الدوله افضل الملك جان بيلي بهادر ارسلان جنگ -

and at whose request the author wrote the present work, completing it, according to his own statement at the end, on Friday, 22nd Sha'ban, A.H. 1223 = A.D. 1808.

Burhān-ul-Mulk Sa'ādat Khān, whose former name was Mir Muḥammad Amin, originally belonged to Nishāpūr. He came to India with his father Mirzā Naṣir Nishāpūrī during the reign of Bahādur Shāh, and settled in Patna. Under Muḥammad Shāh he held the Fanjdārī of Bayānāh, and was in A.H. 1136 = A.D. 1723 appointed Sūbahdār of Awadh with the title Sa'ādat Khān. Later on he received the title of Burhān-ul-Mulk. He was made a prisoner in the battle of Karnāl, A.H. 1151 = A.D. 1738, and shortly after died of his wounds. He was succeeded by his nephew and son-in-law Abu 'l-Maḥsūr Khān Ṣafdar Jang, from whom the later kings of Awadh are lineally descended.

The events are narrated under numerous subject headings, and the most important of these are as follows:—

History of Burhān-ul-Mulk, fol. 3^b.

Nizām-ul-Mulk Āṣaf Jāh and other Amirs, fol. 16^a.

History of Ṣafdar Jang, fol. 24^b.

Mahābat Jang in Bengal, fol. 26^a.

Shujā'-ud-Daulah, fol. 53^b.

History of the Sikhs, fol. 57^a.

Invasion of the Mahrattas under Bālājī Rāo, and war with Ahmad Shāh, fol. 64^a.

Qāsim 'Alī Khān, Nizām of Bengal, fol. 77^a.

Āṣaf-ud-Daulah, fol. 100^b.

Sa'ādat 'Alī Khān, fol. 138^b.

The last event narrated is Sa'ādat 'Alī Khān's meeting with Marquis Wellesley at Kānpūr, A.H. 1216 = A.D. 1801.

For other copies of the work, see Rieu, i., pp. 308 and 961; Morley, Descriptive Catalogue, p. 93.

The work has been lithographed, with an appendix, containing a detailed account of Bālā Rāo, at Lucknow, 1864. See also Elliot, History of India, vol. viii., pp. 394–402, where an account of the work and of its expanded recension by the author, under the title Nigār Nāmāh-i-Hind, is given. It is one of the sources of H. G. Keen's "Fall of the Moghul Empire," p. 295.

Written in ordinary Indian Ta'liq, with the headings in red.

Not dated ; 19th century.

Notes and emendations are occasionally found in the margins. The word بلغ, written in red at the end of the MS., suggests that the copy was revised and compared.

No. 605.

fol. 310 ; lines 13 ; size $11\frac{3}{4} \times 6\frac{3}{4}$; $8 \times 4\frac{3}{4}$.

تاریخ محتشم

TÂRÎKH-I-MUHTASHIM.

History of Burhân-ul-Mulk, the founder of the Awadh dynasty, and of his successors, down to the death of Naṣîr-ud-Dîn Ḥaydar, A.H. 1253 = A.D. 1837.

Author : Muḥammad Muhtashim Khân bin Nawwâb Maḥabbat Khân Bahâdur Shāhbâz Jang, son of Ḥāfiẓ-ul-Mulk Ḥāfiẓ Rahmat Khân Bahâdur, محمد محتشم خان بن نواب محبت خان بهادر شهباز جنگ خلف حافظ الملك حافظ رحمت خان بهادر.

Beginning :

الحمد لله الملك القديم المنان الكريم الرؤف الرحيم هو الاول والآخر والظاهر والباطن وهو بكل شيء عليم -

Regarding his sources, the author tells us in the preface that he has depended upon the testimony of credible witnesses, and that in the latter portion of the work he has recorded those events which happened under his personal observation.

According to the author's statement the work is divided into two Ṭabaqât. The subscription at the end of the present copy states that it comprises the first Ṭabaqah only : تمام شد طبقه اول تاریخ محتشم :

Contents :—

History of Naṣîr-ud-Dîn Ḥaydar's ancestors, fol. 2^a.

History of Burhân-ul-Mulk ; he defeats Bâji Râo, fol. 7^a.

History of Ṣafdar Jang ; his battle with Aḥmad Khân, fol. 22^b.

Death of Ṣafdar Jang and the reign of Shujâ'ul-Mulk, fol. 30^b.

Death of Shujā-ud-Daulah, and the reign of Nawwāb Āṣaf-ud-Daulah, fol. 87^b.

Death of Mukhtār-ud-Daulah, fol. 99^a.

History of Sa'adat 'Alī Khān, fol. 131^a.

Death of Sa'adat 'Alī Khān and the accession of Ġāzī-ud-Dīn Khān Haydar, fol. 153^a.

Accession of Naṣīr-ud-Dīn Haydar, A.H. 1243 = A.D. 1827, fol. 175^a.

The history of Naṣīr-ud-Dīn Haydar's reign is narrated year by year, and ends with an account of his death in the eleventh year of his reign, A.H. 1253 = A.D. 1837, and the accession of Naṣīr-ud-Daulah Bahā Bahādur.

Written in fair Nasta'liq, on blue paper.

Dated Ramaḍān, A.H. 1217.

The seals of Nawwāb Sayyid Vilāyat 'Alī Khān and Khawurshid Nawwāb are found at the beginning and end of the copy.

BALGRÂM.

No. 606.

foll. 336 (pp. 671); lines 13; size $7\frac{3}{4} \times 6$; 6×3 .

تبصرة الناظرين

TABŞIRAT-UN-NÂZIRÎN.

A rare and valuable work containing historical and biographical notices relating chiefly to Balgrâm.

Author: Sayyid Muḥammad bin Mir ‘Abd-ul-Jalil bin Sayyid Aḥmad Ḥusayn Wāsiṭi Balgrâmi, سيد محمد بن مير عبد الجليل بن سيد احمد حسيني واسطي بلگرامي

Beginning:—

الحمد لله محول الشهود والاعوام ومقلب الليالي والايام والصلوة والسلام التح

The author belonged to the distinguished Wāsiṭi Sayyid family of Balgrâm, known for its learning and sanetity. His father, Mir ‘Abd-ul-Jalil Balgrâmi, a profound scholar in Arabie, held the posts of Bakhshi and Waqâ’i Nigâr under Aurangzib, and died in Dihli, A.H. 1138 = A.D. 1725, at the age of sixty-six.

Sayyid Muḥammad, who was born in Balgrâm, A.H. 1101 = A.D. 1689, was a man of great literary taste. On his father’s retirement from the court, he succeeded him in the same posts and served with honour and distinction for many years. He was an eye-witness of most of the events narrated by him. An account of the author’s life is given in a scattered form in Âzâd’s Ma’âsir-ul-Kirâm, as well as in the present work.

The date of composition of the present work, given by the author, is A.H. 1182 = A.D. 1768.

The work is divided into a Muqaddimah, a Maqālah, and a Khātimah, as follows :—

Muqaddimah. Biographical notices of seven eminent Sayyids who lived in Balgrām before A.H. 1100 = A.D. 1688, p. 4. Accounts follow of.—

(1) Mir Sayyid Abu 'l-Farah, the ancestor of the Wāsiṭī Sayyids, who settled in Balgrām, A.H. 614 = A.D. 1217, for which the words **داد خدا** form a chronogram, p. 4.

(2) Mir 'Abd-ul-Wāḥid bin Sayyid Ibrāhīm bin Sayyid Qutb-ud-Din, who adopted the poetical *nom de plume* **Shāhidī**, and wrote several works such as **کتاب سنابل**, **شرح نزهة الارواح مير حسيني**, and treatises, viz. **شرح کافيه اين**, **حل ابيات ديوان حافظ**, **حل شبهات**, **شرح حقايق هندی**, **حاجب تا بحث غير منصور**. **قصه چار برادر**. He was a disciple of **Shāh Ṣāfi**, and died A.H. 1017 = A.D. 1608, p. 10.

(3) Mir Sayyid Tayyib, son of 'Abd-ul-Wāḥid, who was an intimate friend of the celebrated **Shaykh 'Abd-ul-Ḥaqq Dihlawī**; he died 5th Rabi' I., A.H. 1066 = A.D. 1655, p. 15.

(4) Mir Sayyid Maḥmūd bin Sayyid Ḥusayn bin Sayyid Peyārah bin Sayyid Maḥmūd, died in Ramaḍān, A.H. 1024 = A.D. 1615, p. 20.

(5) Mir Sayyid Karam Ullah bin Sayyid Luṭf Ullah bin Sayyid Ḥasan bin Sayyid Peyārah bin Sayyid Maḥmūd, died 12th Rajab, A.H. 1073 = A.D. 1662, p. 21.

(6) Mir Sayyid Ismā'il bin Sayyid Qutb-i-'Ālam bin Sayyid Dolārah bin Sayyid 'Abd-un-Nabī, died A.H. 1088 = A.D. 1677, p. 25.

(7) Mir Sayyid Aḥmad bin Sayyid 'Abd Ullah bin Sayyid Maḥmud, who was the author's grandfather. He wrote good Nasta'liq and **Shikastah**, and was an eminent Inshā writer; compiled a dictionary, entitled **زاد الصراط**; was at first attached to the service of Nawwāb Murtaḍā **Khān Bukhārī**, and after his death to Nawwāb Mukarram **Khān 'Ālamgiri**; died at Murādābād, Sanbhal, 4th Jumādā I., A.H. 1096 = A.D. 1684, p. 27.

Maqālah. Historical notices of the lives of famous men in Balgrām, and its neighbourhood, and of contemporary events which took place in Hindūstān, arranged in chronological order, from A.H. 1101 = A.D. 1689, the year in which the author was born, to A.H. 1182 = A.D. 1768, the date of composition of the work, p. 35.

Khâtimah. Records of solar eclipses and remarks on chronograms and various chronicles, p. 661.

A copy of the work is noticed in Rieu, iii., p. 963.

Written in fair Nasta'liq, with the headings in red.

There are two colophons at the end of the copy. The first is dated Friday, 29th Jumâdâ, A.H. 1290, corresponding to 25th July, 1873. The second, bearing the scribe's name محمد حسن خان این چاند خان مرحوم ساکن حاجی پور پٹنہ, is dated Hājipūr, Patna, Thursday, 2nd December, 1875. It seems probable that the MS. was transcribed from the copy bearing the first colophon.

The signature of J. H. Blochmann, dated 1895, with the remark, "This is a rare history," is found on the fly-leaf at the beginning.

BANÂRAS.

No. 607.

fol. 157; lines 17; size 11 × 7; 7½ × 4.

تحفہ تازہ

TUHFĀH-I-TÂZAH.

✓ 7

A history of the Zamindârs of Banâras from the time of Rājah Mansâ Rām to the deposition of Rājah Chait Singh in A.H. 1195 = A.D. 1780.

Author: Khayr-ud-Dīn Muḥammad, خیر الدین محمد.

Beginning:—

سپاس خداوندیکه در دیوان ذاتش دربان دانش بسراج فکرت
نتوان رسید —

Khayr-ud-Dīn Muḥammad, who has been already mentioned as the author of 'Ibrat Nāmah, No. 587, tells us in the preface to the present work that Europeans are given to collecting historical information connected with any place where they happen to go. He adds that his literary attainments obtained for him free access to many European officials, and at their desire he wrote several historical works. He wrote this work by the order of Mr. Abraham Welland, مستتر ابراهم ولند, in whose company he visited Jaunpūr. He died about A.H. 1242 = A.D. 1827.

In the course of his narrative the author frequently refers to himself, and on fol. 130^b relates circumstances which saved him from being plundered by the attendants of Rājah Chait Singh, who had looted the boats of the English. On fol. 156^b he refers to an earlier composition, گوالیار نامہ, also called کارنامہ گوالیار, a history of Gwalior from the earliest times to A.H. 1290 = A.D. 1785 (see Ricu, iii., p. 1028).

In the preface the work is said to be divided into five chapters, but this copy, like those mentioned in Rieu, iii., p. 964, and Ethé, India Office Lib. Cat., No. 483, comprises the first three only, as follows :—

- (1) Rājah Mansā Rām and his relatives, fol. 2^a.
- (2) Rājah Balwand Singh (A.H. 1162-1184 = A.D. 1749-1771), fol. 20^b.
- (3) History of Rājah Chait Singh (A.H. 1185-1195 = A.D. 1771-1781), fol. 56^a.

In the second and third chapters the events are narrated year by year and with great minuteness. According to the author's statement at the end, the other two chapters, containing the history of Rājah Mahipat Narāyan and Rājah Udit Narāyan, were to form a second volume, beginning with A.H. 1196 = A.D. 1782. It is probable that he did not survive to carry out his plan.

The work is also known as Balwand Nāmah.

Written in ordinary Indian Ta'liq.

Not dated; 19th century.

No. 608.

fol. 220; lines 13; size $8\frac{3}{4} \times 7$; 6×4 .

An anonymous history of the Zamindārs of Banāras from the time of Rājah Mansā Rām to the deposition of Rājah Chait Singh, A.H. 1195 = A.D. 1780.

Author: Ġulām Husayn Khān ibn Himmat Khān, غلام حسين خان ابن همت خان.

The work is preceded by an introduction written by Ġulām Husayn Khān's grandson, Subhān 'Alī ibn Hasan 'Alī Khān, in which he says that his grandfather wrote a history of the Zamindārs of Banāras, basing it on his personal observations as well as on accounts which he had personally received from Rājah Balwand Singh. This history remained unnoticed until Subhān 'Alī gave publication to it, with slight changes in the style, in its present form. He dedicates the work to Rājah Īsarī Parshād Narāyan, who succeeded his uncle Udit Narāyan in March, 1835.

Subhān 'Alī's introduction begins thus on fol. 1^b:—

ارتقای مرقات سخن جمد و ثنائی مبدعی است الخ

Ġulām Ĥusayn Khān's preface begins thus on fol. 3^r: -

حمد و ثنای بی منتها خالقی را مزاور است که از خاک تیره ابو
البشر علیه السلام آفریده است

In this preface Ġulām Ĥusayn Khān highly eulogises Rājah Balwand Singh, to whom he dedicates the work. He was attached to the service of the Rājah, and, after his death, to that of his son and successor Rājah Chait Singh. He was a constant companion of Rājah Chait Singh, enjoyed his full confidence, and took an active part in most of the events narrated by him. Towards the end he says that after Rājah Chait Singh's deposition, he went on a mission to Lord Cornwallis at Lucknow, to plead for mercy for the Rājah, but returned disappointed.

Contents:—

Rājah Mansā Rām; his contest with Baryār Singh, fol. 6^r.

Rājah Balwand Singh, fol. 62^b.

Rājah Chait Singh, fol. 105^a.

One or two folios are wanting at the end, and the MS. breaks off with the following lines:—

هرکه آمد بجهان نقش خرابی دارد
در خرابیات می‌رسید که هشیار کجاست
والحمد لله والمنة که نام مهاراجه بلوند سنگه بوساده نشین نوباده
گلستان امارت و ثمر چین خیابان ریاست -

On the binding the work is endorsed as "Balwand Nāmah," for a copy of which see the preceding No.

Written in fair Nasta'liq, within gold and coloured borders, on various coloured papers, with double-page 'Unwāns and head-pieces on foll. 1^b-2^a and 3^b-4^a. The headings are written in red.

Not dated; 19th century.

BENGAL.

No. 609.

foll. 244; lines 14; size $9\frac{1}{2} \times 6\frac{3}{4}$; $6 \times 3\frac{1}{4}$.

مظفر نامہ

MUZAFFAR NÂMAH. ✓ ?

A detailed history of the Nizâms of Bengal, from Nawwâb Ali Wardi Khân Mahâbat Jang to A.H. 1186 = A.D. 1772, when Nawwâb Sayyid Muḥammad Riḍâ Khân, better known as Muẓaffar Jang, was deposed by the English.

Author: Karam 'Ali, کرم علي.

Beginning:—

حمد نامحدود و شکر نامعدود سزاوار صانعي است که بيک امر
کی نسخه دو کون پرداخت الخ

The author, who belonged to the family of the Nâzims, was attached to the service of Muẓaffar Jang. He states in the preface that in A.H. 1186 = A.D. 1772, when his patron fell into the hands of the English, a general discontentment prevailed throughout Bengal. He then observes that he wrote the work "to alleviate his grief." He dedicated it to his patron, Muẓaffar Jang, after whose name he entitled it.

Spaces for headings have been left blank throughout.

A copy of the work is noticed in Rieu, i., p. 313, and another in Ethé, India Office Lib. Cat., No. 479.

The present MS. is wrongly endorsed on the binding as "Tâ'rikh-i-Muẓaffarî," which is an altogether different work.

Written in fair Nasta'liq, excepting foll. 232 to 244, which are written in a different hand inclined to Nim-Shikastah. The lower portion of fol. 178^a and the whole of fol. 178^b are left blank, but the text remains unaffected.

Not dated; 19th century.

A seal of Shujâ' Ali Khân Bahâdur, dated A.H. 1230, is fixed at the end of the copy.

GUJARÂT.

No. 610.

foll. 363; lines 17-21; size $9\frac{3}{4} \times 5\frac{1}{4}$; $7\frac{1}{2} \times 3\frac{1}{4}$.

مرآت سکندري

MIR'ÂT-I-SIKANDARÎ.

History of the kings of Gujarât to the death of Sultân Muẓaffar Shâh III., A.H. 1000 = A.D. 1591.

Author: Sikandar bin Muḥammad, surnamed Manjhû bin Akbar (but in Rien, i., p. 287, and Ethé, Bodl. Lib. Cat., No. 272, etc., Manjhû Akbar), سکندر ابن محمد عرف منجهو اکبر.

Beginning:—

الحمد لله الذي جعل فردا من افراد البشر ملطان الامن الانام آت

The author was an eye-witness of most of the events connected with the last struggle of the dynasty, and of the campaign which resulted in the death of Muẓaffar Shâh. In the preface he mentions several earlier histories of Gujarât, but observes that all of them were written during the lifetime of the kings they describe, and are not free from partiality. He adds that no one of them was a comprehensive history of the dynasty. He therefore in the present work has given an impartial and comprehensive account of it.

The work was completed, according to Mir'ât-i-Aḥmadî and Bird's History of Gujarât, pp. 99 and 175, in A.H. 1020 = A.D. 1611, or according to the copy in Ethé, Bodl. Lib. Cat., No. 273, in A.H. 1022 = A.D. 1613. See, besides the references given above, Morley, Descriptive Catalogue, p. 83; W. Pertsch, Berlin Catalogue, p. 488, and Sir Edward Clive Bayley, "The Local Muhammadan Dynasties: Gujarat," London, 1886, where an almost complete translation of the work, with numerous annotations, is to be found. The text has been lithographed, A.H. 1246, and printed at Bombay, 1851.

Foll. 1-194 of the present MS. lack the headings, for which spaces have been left blank.

Foll. 198^a, line 1, to 295^b, line 6, are a repetition of foll. 25^b, line 2, to 194^b, line 17.

Folios have been misplaced in several places. The right order seems to be 1-164^b, 166^a, 165^b, 168^a, 167^a, 165^a, 169-351, 362, 353-357, 352, 359-363. There are lacunae after foll. 4^b, 134^b, 361^b and 362^b.

Foll. 195-197 are blank.

Written in learned Nasta'liq. Foll. 1-194, written in careless Indian Ta'liq, are supplied in a later hand. Marginal notes in English, written by some Englishman, are found here and there.

Not dated ; apparently 18th century.

No. 6II.

foll. 735; lines 19; size 11 × 6½; 8 × 4.

مرآت احمدی

MIR'ÂT-I-AHMADÎ.

A detailed history of Gujarât from the foundation of the monarchy to the defeat of the Mahrattas in A.H. 1174 = A.D. 1760.

Author: 'Alî Muḥammad Khân, علي محمد خان.

Beginning:—

فہرس نسخہ دفتر کل حمد پادشاہ مالک الملکی کہ نصب و عزل
فرمانروان ممالک ہفت اقلیم و والیان تخت و دیہیم و اورنگ
نشینان کج کلاہ الخ

It appears from the author's statement in the preface that he was appointed Diwân of Gujarât towards the close of the reign of Muḥammad Shâh. In A.H. 1161 = A.D. 1748, Aḥmad Shâh being then emperor, the author, with the assistance of Mithâ La'î Kâẓath, whose family for three generations wrote the revenue returns of the Şûbahs of Aḥmadâbâd, compiled an extensive revenue return, to which he gave the title مرآت احمدی صوبہ احمدآباد گجرات, and to which he added an appendix dealing with historical events. He subsequently detached the historical portion from the revenue return and expanded it into a separate work. He began this new work in A.H. 1170 = A.D. 1756.

Contents :—

- Introduction (Muqaddimah). Account of Gujarât and of its revenue in former periods, fol. 10^a.
 History of the Hindû Rājās, fol. 17^a.
 Conquest of Somnath by Sultân Mahmûd, fol. 26^a.
 Introduction of Islâm in Gujarât, and the history of the Muḥammadan rulers from A.H. 696 = A.D. 1296, to the rise of the Gujarât Dynasty, fol. 23^a.
 History of the kings of Gujarât (abridged from Mir'ât-i-Sikandari), fol. 27^a.
 Brief sketch of the Timurid dynasty from its origin to A.H. 1173 = A.D. 1759, fol. 64^a.
 Akbar's conquest of Gujarât and his reign (abridged from the Akbar Nāmah, fol. 68^b.
 History of Gujarât under Jahāngir (abridged from Mu'tamad Khān's Iqbāl Nāmah, fol. 111^a.
 Under Shāh Jahān (abridged from the Padishāh Namah, etc.), fol. 120^a.
 Under Aurangzib (abridged from Muḥammad Kāzīm's history of the first ten years of Aurangzib's reign, and from other official documents and papers), fol. 140^b.
 Under Bahādur Shāh, fol. 220^a.
 Jahāndār Shāh, fol. 229^b.
 Farrukh Siyar, fol. 231^a.
 Rafi-ud-Darajāt, fol. 250^a.
 Rafi-ud-Daulah, fol. 252^a.
 Muḥammad Shāh, fol. 253^b.
 Aḥmad Shāh, fol. 439^b.
 'Ālamgir II., fol. 475^a.
 Shāh Jahān II., to the end of A.H. 1174 = A.D. 1760, fol. 555^b.
Khātimah. Description of Aḥmadābād and its suburbs, fol. 584^a.
 Sacred places, and the saints and Sayyids buried in Aḥmad-ābād, fol. 598^a.
 Inhabitants, fol. 660^a.
 Hindû tribes and Hindû temples, fol. 662^a.
 Measures, weights, &c., Thānahs, officers, and employees and their duties, fol. 684^b.
 Districts and Parganahs of Gujarât, fol. 697^b.
 Ports, rivers, mountains and curiosities of the province, fol. 726^b.

The date of completion of the work, given on fol. 582^b, is 10th Ṣafar, A.H. 1175 = A.D. 1761.

Foll. 583^a-514^a blank.

For further particulars of the work see Rieu, i., p. 288; Morley, Descriptive Catalogue, pp. 84-86; Catal. Codd. Or. Lugd. Batav., vol. iii., p. 13; Ethé, India Office Lib. Cat., No. 444. A portion of the work has been translated into English by Dr. James Bird, and published under the title of "Political and Statistical History of Gujarāt," London, 1835. See also Bayley, "The Local Muhammadan Dynasties: Gujarat," p. xix. *sq.* and p. 2 *sq.* (where a condensed translation of the earlier part of the work is given).

Written in fair Nasta'liq, with the headings in red.

Dated 25 Sha'bān, A.H. 1199.

‘ĀDIL SHĀHÎS.

No. 612.

fol. 271; lines 17; size $12 \times 8\frac{1}{2}$; $9\frac{1}{2} \times 5\frac{1}{2}$.

بساتین السلاطین

BASÂTÎN-US-SALÂTÎN.

A history of the ‘Ādil Shāhi kings of Bijāpūr to the conquest of the country by Aurangzib.

Beginning :—

سپاس گوناگون و ستایش از حد افزون مر صانعی را مزد که
بقدرت کامله و صنعت بالغه آت

In Rieu, i., p. 319, where three copies are mentioned, the work is ascribed to Ġulām Murtadā, surnamed Ṣāhib Ḥaḍrat, غلام مرتضیٰ المدعو به صاحب حضرت, son-in-law of ‘Abd Ullah Ṣāhib, and the date of composition is given as A.H. 1237 = A.D. 1821. The author's name, Muḥammad Ibrāhīm uz-Zubayrī, محمد ابراهیم الزبیری, given in the preface to the present copy, agrees with that in Morley, Descriptive Catalogue, p. 79, and Ethé, India Office Lib. Cat., No. 455, and their date of composition, A.H. 1240 = A.D. 1824, is also found here on fol. 268^a, where the author says that it is now the eighth year since the conquest of the whole Mahratta territory by the English in A.H. 1232 = A.D. 1816. In the subscription at the end of the present copy, the copyist, in agreement with Rieu, *loc. cit.*, ascribes the work to Ḥaḍrat Ṣāhib Ḥaḍrat, son-in-law of Shāh ‘Abd Ullah Ḥusaynī, but gives A.H. 1240 = A.D. 1824 as the date of composition :—

تمت الرسالة المسماة به بساطین (بساتین) السلاطین بعونه
و کرمه - این کتاب مذکور که جدید در احوال عادلشاهی بادشاهان
دارالظفر بیجاپور در سنه ۱۲۴۰ هجری حضرت صاحب حضرت قبله

داماد حضرت حقایق آگاه شاه عبدالله حسینی مد ظله العالی
تالیف فرموده بودند . . .

After dwelling at some length on the value of history, the author enumerates six well-known authorities as those on whose writings he based his work.

The name of Mr. Grant, to whom, according to Rien, the author intended to present this work, is not mentioned in our copy.

The work is divided into eight sections, called *Bustân* (garden), comprising the following eight reigns:—

Bustân I. Yûsuf ‘Âdil Shâh, who founded Bijâpûr, A.H. 919 = A.D. 1513, preceded by an account of the origin of the ‘Âdil Shâhi family, fol. 3^a.

Bustân II. History of Ismâ‘îl ‘Âdil Shâh, who ascended the throne, A.H. 925 = A.D. 1519, fol. 14^a.

Bustân III. Ibrâhîm ‘Âdil Shâh, A.H. 941 = A.D. 1534 (not A.H. 931 as given in Rien), fol. 24^b.

Bustân IV. ‘Ali ‘Âdil Shâh, A.H. 965 = A.D. 1557, fol. 33^b.

Bustân V. Ibrâhîm ‘Âdil Shâh, A.H. 988 = A.D. 1580; history of the foundation of Nauraspûr and the invention of the ‘Id-i-Nauras, fol. 71^b.

Bustân VI. Sultân Muḥammad, A.H. 1037 = A.D. 1627, fol. 129^b.

Bustân VII. ‘Ali ‘Âdil Shâh II., A.H. 1048 = A.D. 1638, fol. 167^a.

Bustân VIII. Sultân Sikandar, A.H. 1083 = A.D. 1672, fol. 204^a.

The reign of Sultân Sikandar is followed by a brief summary of the reign of Aurangzib after his conquest of Bijâpûr, and the subsequent period down to the English conquest.

Written in careless Indian Ta‘liq, with the headings in red.

Dated 19th Dul-hijjah, A.H. 1241, corresponding to A.D. 1825.

The MS. is in a damaged condition.

QUTUB SHÂHÎS.

No. 613.

fol. 313; lines 15; size $9\frac{1}{2} \times 6$; 7×4 .

تاریخ سلطان محمد قطب شاهی
 TÂRÎKH-I-SULTÂN MUHAMMAD
 QUTUB SHÂHÎ.

A history of the Qutub Shâhî dynasty of Golconda from its origin to A.H. 1025 = A.D. 1616.

Beginning:—

تحمیدیکہ شہباز بلند پرواز اندیشہ بساحت کبریائی آن طیران
 نتوان نمود الخ

In the preface the author, who does not mention his name, says that he was ordered by his royal patron, Sultân Muḥammad Qutub Shâh, to make an abridgment of a history of that king's predecessors written by a servant of the Qutub Shâhî court, not mentioned by name (یکی از چاکران این درگاه). The result was the present work. It is stated in the Khâtimah, fol. 305^b, that the author commenced the work towards the end of Sha'bân, A.H. 1026 = A.D. 1617, and completed it at the beginning of the following year, A.H. 1027 = A.D. 1618.

Dr. Rieu holds that the history from which the present work has been abridged "is in all probability the work which Firîshṭah was not able to procure, and which he ascribes to Shâh Khwur Shâh, a native of Irac."

The work is divided into a Muqaddimah, four Maqâlahs and a Khâtimah, as follows:—

Muqaddimah.—History of Amîr Qarâ Yûsuf Turkamân, and of his ancestors and children, fol. 3^a.

Maqâlah I.—History of Sultân Qulî Qutb-ul-Mulk, the founder of the dynasty, who died in A.H. 950 = A.D. 1543, fol. 31^a.

Maqālah II.—History of the reign of Jamshīd Qutb-ul-Mulk to his death in A.H. 957 = A.D. 1550, and of his son Subhān Qulī, who was deposed after reigning a few months, fol. 103^a.

Maqālah III.—History of Ibrāhīm Qutub Shāh, who died in A.H. 988 = A.D. 1580, fol. 127^b.

Maqālah IV.—History of Abu 'l-Fath Muḥammad Qulī Qutub Shāh, who died in A.H. 1020 = A.D. 1611, fol. 218^b.

Khātimah.—History of the reigning king, Abu 'l-Muẓaffar Abu 'l-Manṣūr Sultān Muḥammad Qutub Shāh, from his accession, 17th Dul-qā'dah, A.H. 1020 = A.D. 1611, to the end of A.H. 1025 = A.D. 1616, fol. 239^b. It ends with copious specimens of Sultān Muḥammad Qutub Shāh's poetical compositions.

In the concluding lines the author says that if chance favours him he will write further accounts of his royal patron.

See Morley, *Descriptive Catalogue*, pp. 82, 83; *Leyden Catalogue*, vol. viii, p. 10; *Rieu*, i., p. 320. The account of the Qutub Shāhī kings, extending to the end of Muḥammad Qulī Qutub Shāh's reign, A.H. 1020 = A.D. 1611, given in Briggs' *Firishṭah*, vol. iii., pp. 321–484, is a short abstract of the present work.

Written in hasty Ta'liq, within red-ruled borders.

Dated Friday, 12th Rajab, A.H. 1171.

NIZÂMS.

No. 614.

fol. 31; lines 11; size $7\frac{1}{2} \times 4\frac{1}{4}$; $5\frac{1}{2} \times 3\frac{1}{4}$.

Historical memoirs relating to the military transactions which took place between Nizâm 'Alî Khân (A.H. 1175-1217 = A.D. 1762-1802), son of Nizâm-ul-Mulk Âṣaf Jâh, and Bâji Râo Peshwâ's son Raghû Nâth Râo, and other Mahratta chiefs.

Author: Muḥammad Fayḍ Bakhsh Qâḍî, of Aurangâbâd, محمد فیض بخش قاضی اورنگ آبادی.

Beginning:—

سپاس بی قیاس بہارگاہ داوری کہ ظل مکرمتمش معین حکام اہل
اسلام است النہ

We learn from the preface that when Nizâm 'Alî Khân Bahâdur was marching against Raghû Nâth Râo, he asked the author to write down the events without any exaggeration. Hence the present composition.

The memoirs begin with the 22nd of Shabân, A.H. 1187 = A.D. 1773, and end with the defeat and flight of Raghû Nâth Râo towards the Narbadâ, 6th of Rabî' I., A.H. 1188 = A.D. 1774.

Written in careless Indian Ta'liq.

Not dated; 19th century.

No. 615.

fol. 34; lines 12; size $9\frac{1}{2} \times 5\frac{3}{4}$; $8\frac{1}{4} \times 4\frac{1}{2}$.

تاریخ عباد الملک

TÂRÎKH-I-'IMÂD-UL-MULK.

History of 'Imâd-ul-Mulk Ġâzî-ud-Dîn Khân, son of Ġâzî-ud-Dîn Khân Firûz Jang, and grandson of Nizâm-ul-Mulk Âṣaf Jâh.

Author: 'Abd-ul-Qādir Khān, alias Gulām Qādir Khān Jā'isī, son of Maulavi Wāṣil 'Alī Khān, عبد القادر خان عرف غلام قادر خان، جائسی ملازم سرکار انگریز بہادر ابن مولوی واصل علی خان قاضی القضاۃ بنگال.

Beginning:—

قابل سجد ذات المعبود است کہ الوہیتش تسلیم اہل اسلام و ہنود و فرقہ نصاریٰ و یہود —

Gāzi-ud-Dīn Khān, with his original name Shihāb-ud-Dīn شہاب الدین, was appointed Amir-ul-Umarā, and afterwards Wazir by the emperor Aḥmad Shāh (A.H. 1161–1167 = A.D. 1748–1754) and 'Ālamgīr II. (A.H. 1167–1173 = A.D. 1754–1760). He received the title of 'Imād-ul-Mulk Gāzi-ud-Dīn Khān from Aḥmad Shāh, whom he imprisoned and blinded, and later on he assassinated 'Ālamgīr II. He was a poet and adopted the *takhallus* Nizām. A copy of his Diwān is noticed in Rieu, ii., p. 720. For his life see Khizānah-i-Āmirah, p. 50; Ma'aṣir-ul-Umarā, vol. ii., pp. 847–856. Sprenger, Oude Catalogue, p. 273; and Garcin de Tassy, Litt. Hind., vol. ii., p. 476.

The author does not give any title to the work, but in an endorsement on a fly-leaf at the beginning it is called Tārīkh-i-'Imād-ul-Mulk.

The work comprises thirteen Faṣls, as follows:—

- I. History of the ancestors of Nawwāb Gāzi-ud-Dīn Khān 'Imād-ul-Mulk; his birth, fol. 3^a.
- ✓ II. Revenue settlement by Abu 'l-Manṣūr Khān Ṣafdar Jang, fol. 9^a.
- III. Ṣafdar Jang's contest with the Afgāns and the Rohillas. Gāzi-ud-Dīn Khān becomes Wazir, fol. 9^b.
- IV. Dismissal of Gāzi-ud-Dīn Khān from the Wazārat and his re-installment. Imprisonment of Aḥmad Shāh, fol. 15^a.
- V. History of 'Ālamgīr II. Gāzi-ud-Dīn Khān is retained as Wazir, fol. 16^a.
- VI. Gāzi-ud-Dīn Khān's displeasure with the Mahrattas. Aḥmad Shāh Abdālī's advance, fol. 16^b.
- VII. Prince 'Alī Gauhar's march against Shujā'ud-Daulah by Gāzi-ud-Dīn Khān's advice, fol. 19^a.
- VIII. Raghū Nāth Rāo, son of Bāji Rāo, advances on Hindūstān. Gāzi-ud-Dīn Khān goes to Mathrā with prince 'Alī Gauhar, fol. 19^b.
- IX. Imprisonment and death of Intizām-ud-Daulah, son of Qamar-ud-Dīn Khān, A.H. 1170 = A.D. 1756, fol. 20^b.

- X. Ġāzi-ud-Dīn Khān sends his men to arrest prince 'Alī Gauhar, who faces them with fortitude and escapes arrest, fol. 20^b.
- XI. Rise of the Mughal army against Ġāzi-ud-Dīn Khān: murder of 'Ālamgir II., fol. 22^a.
- XII. Aḥmad Shāh Durrānī advances to India for the second time at the request of Shujā'-ud-Daulah, Najib-ud-Daulah and Najib Khān. Rise of the Mahrattas, fol. 23^a.
- XIII. History of the reign of Shāh 'Ālam Padishāh, fol. 25^b.

The history ends with an account of the last days of Ġāzi-ud-Dīn Khān, followed by a short account of his descendants and children.

In the conclusion the author says that in A.H. 1211, corresponding with A.D. 1797, when he was in Lucknow, Shāh Abdālī of Kābul marched against India. At this juncture he came to know from reliable sources that Ġāzi-ud-Dīn Khān was in the service of Shāh Abdālī. Later on he says that after the Shāh's return to Kābul Ġhāzi-ud Dīn went to Kālpi, where he died and was buried.

W. Irvine, in his "Bangash Nawabs of Farrukhābād," Jour. As. Soc. Beng., vol. xlviii., part i., 1879, p. 130, says that 'Imād ul-Mulk died at Kālpi on the 10th Rabi' II., A.H. 1215 = 1st September, 1800, and was buried at the shrine of Shaykh Farid Shakarganj at Pākpatan.

Written in large Indian Ta'liq, with the headings in red.

Not dated: 19th century.

A note at the end, in the handwriting of the donor (Khān Bahādur Khudā Baksh Khān, C.I.E.), dated 13th June, 1893, says that the MS. was transcribed for him by Maulavi 'Abd-ul-'Aziz's son Maulavi 'Alī Asgar.

No. 616.

fol. 311; lines 14; size $9\frac{1}{2} \times 5\frac{1}{2}$; 7×4 .

آصف نامہ

ÂŞAF NÂMAH.

A history of the Nizāms of Haydarābād, and especially of Nizām 'Alī Khān, son of Nizām-ul-Mulk Aşaf Jāh, who, after deposing and imprisoning his brother, Şalābat Jang, assumed the government of the Deccan in A.H. 1175 = A.D. 1761, and reigned till A.H. 1217 = A.D. 1802.

Author Tajadh 'Alī. تاجدلی علی.

Beginning :—

اشعه سنایش بی آایش مر احدیرا سزد که از خلوت خانه غیب
هویت خود را به هویت غیب جلوه گر ساخت آن

The author was attached to the service of Nizâm 'Alî Khân, and was not only an eye-witness of the events which he narrates, but took part in most of them. He deals at length with the history of his patron, and brings down the narrative to Shawwâl, A.H. 1206 = A.D. 1792, after which the work breaks off suddenly. It seems probable that the author died soon after that date.

On fol. 168^b the author designates the work آصف نامه *Âṣaf Nâmah* :—

درین سال مبارک فال فقیر مولف این آصف نامه را حکم عالی
شرف نثار پیوست آن

See Rieu, iii., p. 1037^a, II., where a copy of the work is mentioned under the title *Tuzuk-i-Âṣafî* تزرک آصفی, and Ethé, *India Office Lib. Cat.*, No. 467, where it is styled *Tadkirah-i-Âṣafî* تذکره آصفی.

Contents :—

History of Nizâm 'Alî Khân's predecessors, fol. 5^a.

History of Nizâm-ul-Mulk *Âṣaf Jâh I.* (born A.H. 1082 = A.D. 1671, died A.H. 1161 = A.D. 1748), fol. 8^a.

History of Nawwâb Nâsir Jang (died A.H. 1164 = A.D. 1750), fol. 17^a.

Reign of *Şalâbat Jang* (deposed A.H. 1175 = A.D. 1762), fol. 22^b.

Reign of Nizâm 'Alî Khân *Âṣaf Jâh II.* (born Shawwâl, A.H. 1146 = A.D. 1733, died A.H. 1217 = A.D. 1802), fol. 54^a.

The narrative suddenly breaks off with the following words, in the midst of an account of the famine which visited *Ḥaydarâbâd* in A.H. 1217 = A.D. 1802 :—

به سبب هجوم و ازدحام گرسنگان و اوباشان که غیر از پوچ گوئی
حرفی بر زبان نمی آوردند اگرچه تادیب

Written in ordinary Indian Ta'liq, with the headings in red.

Not dated; 19th century.

No. 617.

fol. 95; lines 13; size $9\frac{1}{4} \times 5\frac{1}{4}$; $7 \times 3\frac{1}{4}$.

وقایع دکن

WAQÂI'-I-DAKAN.

A history of the Nizâms of Haydarâbâd from the origin of the Nizâmat to A.H. 1233 = A.D. 1817.

Author: Fayḍ Ḥaqq Ṣiddiqi ul-Qâdiri ul-Chishti, alias Muḥammad Fayḍ Ullah, فیض حق صدیقی القادری الشیخی عرف محمد فیض الله.

Beginning:—

بعد حمد رب العالمین و نعت سید المرسلین خاتم النبیین و آلہ
و اصحابہ —

In the preface the author tells us that he spent many years under the protection and patronage of Nawwâb Muntâz-ul-Umarâ Bahâdur and Râjah Shâm Râj Bahâdur, and wrote the present work in A.H. 1236 = A.D. 1820.

Contents:—

- History of Nizâm-ul-Mulk Âḡaf Jâh (died A.H. 1161 = A.D. 1748), fol. 4^a.
- Reign of Nawwâb Nâṣir Jang (A.H. 1161–1164 = A.D. 1748–1750), fol. 6^b.
- Reign of Ṣalâbat Jang (A.H. 1164–1175 = A.D. 1750–1761), fol. 14^b.
- Reign of Nizâm 'Alî Khân (A.H. 1175–1217 = A.D. 1761–1802), fol. 17^a.
- Death of Nizâm 'Alî Khân and the accession of Sikandar Jâh, fol. 49^a.

The concluding portion of the work treats of the affairs in Haydarâbâd, brought down to A.H. 1233 = A.D. 1817.

Written in ordinary Indian Ta'liq, with the headings in red.

In the colophon, dated Thursday, 5th Dul-hijjah, A.H. 1241, the scribe غوثی لعل says that he transcribed this copy by the order of Râjah Shambhû Parshâd Bahâdur.

HOLKARS.

No. 618.

foll. 177; lines 11; size $10 \times 5\frac{3}{4}$; $6\frac{1}{4} \times 3\frac{1}{2}$.

وقایع هولکر

WAQÂ'I'-I-HOLKAR.

History of Jaswant Râo Holkar, son of Takûjî Holkar, and brother of Kâshî Râo, whom he succeeded as chieftain of Indor, about A.H. 1217 = A.D. 1802. He became insane in 1806, and died in 1811.

Author: Mohan Singh, موہن سنگھ.

Beginning:—

خداوند اداي مراتب ثنائى كه اوليا و انبيا كوس ما عرفناك حق
معرفتكَ زده باشند آله

In the preface the author, after eulogising the reigning king Muḥammad Akbar II. (A.H. 1221–1253 = A.D. 1806–1837), says that he wrote this work at the desire of Bakhshî Bhawânî Shānkar, who played an important part in the history of the period.

The author completed the work in A.H. 1223 = A.D. 1808, for which he gives the chronogram كتاب نصرتين at the end.

Contents:—

Origin of the Holkar family; Malhar Râo, fol. 5^a.

Takûjî succeeds Malhar Râo, fol. 11^a.

Raghû Nâth Râo, fol. 11^b.

Death of Takûjî and contest between his sons, fol. 22^a.

Battle between Kâshî Râo and Malhar Râo in which the latter is killed, fol. 24^b.

Jaswant Râo Holkar, fol. 27^b.

History of Bhûpâl, fol. 28^b.

Bhawânî Shānkar enters the service of Jaswant Râo as Bakhshî, fol. 33^a.

Internment of Jaswant Râo by Raghûjî Bhonsla and the former's release by Bhawânî Shānkar, fol. 35^a.

History of Amir Khân, fol. 58^b.

Jaswant Râo's battle with Lord Lake and the former's defeat, fol. 68^a.

The history of the remaining period is narrated year by year :—

History of the second year of Jaswant Râo's administration,
fol. 72^b.

Third year, fol. 80^b.

Fourth year, fol. 84^b.

Fifth year, fol. 100^a.

Sixth year, fol. 104^a.

Seventh year, fol. 145^a.

The narrative closes with Jaswant Râo's peace with the British, after which he proceeded to Bhâopûrah and Râmpûrah, where, the author says, he was still living at the time of writing the present work (A.H. 1223 = A.D. 1808).

No copy of the work is mentioned in any other catalogue.

A good copy. Written in large neat Nasta'liq, with the headings in red.

Dated 4th Sha'bân, A.H. 1223, the second regnal year of Muḥammad Akbar II.

Scribe: احسن الله

Valuable notes on geographical names, written in the same hand as the text, are occasionally found in the margins.

MYSORE.

No. 619.

fol. 115; lines 17; size $12 \times 7\frac{1}{4}$; $9 \times 4\frac{1}{2}$.

تاریخ حمید خان

TÂRĪKH-I-HAMÎD KHÂN.

Military transactions between Lord Cornwallis and Tipû Sultân, down to the conclusion of peace in A.H. 1206 = A.D. 1792, preceded by a short history of Haydar 'Ali.

Author: Hamîd Khân, حمید خان.

Beginning:—

بعد حمد و ثنای بی منتہای جناب کبریای الہی و پس از درود
نا معدود حضرت رسالت پناہی الخ

The author says in the preface that he accompanied Lord Cornwallis on his Deccan campaign, and was an eye-witness of the events narrated by him.

The work, though modern, is of historical importance. I have seen no notice of it anywhere else.

Contents:—

- Fol. 2^b. ذکر احوال ترقی خاندان تیپو سلطان -
Fol. 5^b. ذکر عزیمت حیدر بہادر خلاف مرضی راجہ و
ڈلوائی بکمک راجہ کوچی و مدکری -
Fol. 7^b. ذکر معاودت حیدر بہادر بفتح و نصرت از ملک
کوجی و مدکری و تسخیر ملک ہر سہ راجہ ہا -
Fol. 10^a. ذکر مسلط شدن حیدر نایک بملک سریرنگ پٹن
ورفتن بکمک نواب محمد علی خان صوبدار کرناٹک -

- Fol. 12^v. ذکر لشکر کشی و توجه حیدر بعزم تسخیر ملک
بدنور و احوال قدامت ریاست رانی بدنور -
- Fol. 15^b. ذکر اختلال احوال ریاست اهل پونه و برداشتن
بعضی اهل کاران انجا رگه‌ناته راو نامی از خاندان
راجه ساهورا بحکومت انجا -
- Fol. 21^b. ذکر روانه شدن نواب عالیجاه بهادر باتشاق نواب
حیدر علیخان معه فوج سرکار و افواج همراهی نواب
موصوف و تعیین شدن کرنیل بیلی بصلاح گورنر
چیناپتن همراهی نواب والاجاه بهادر و مثابله افواج
طرفین و زمیندار کنچی و کشته شدن کرنیل مذکور -
- Fol. 25^b. ذکر معاودت نواب عالیجاه باظهار تعلل و تمارض
و مختار ساختن نواب ظفر الدوله بهادر و نواب حیدر
علیخان بهادر را به جنگ و صلح با انگریزان -
- Fol. 29^a. ذکر شکست خوردن فوج انگریز و کشته شدن
کرنیل بیلی -
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- Fol. 36^b. ذکر داخل شدن جنرل سر ابر کوٹ بهادر چیناپتن
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- Fol. 47^b. ذکر عزیمت نواب حیدر علی خان بهادر بسمت
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و در باطن بقصد انتزاع ملک بلهاری و کتی از قبضه
مرار راو -

- Fol. 52^b. ذکر سرتابی کهنڈی راو قلعه دار سرپرنگ پتن
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بہادر زیادہ از پسر و برادر بود و جنگیدن کهنڈی
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- Fol. 54^a. ذکر رویداد مقدمہ جنگ با قوم انگریز و فراسیس
در ولایت -
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ریاست بخبر رسی کمال و بعضی احوال معاملہ فہمی
سلطان مشغول الیہ -
- Fol. 65^b. ذکر عزیمت ٹیپو سلطان بملک ملیوار جہت
تعرض و مخاصمت برای چند تعلقہ کہ رام راجہ از
ولندیز (?) خرید کردہ بود -
- Fol. 68^a. ذکر روانگی کرنیل کاکریل بہادر با فوج بنگالہ و
نامہ نوشتن جناب لارڈ صاحب بنام رائےھوجی
بھولسلہ در ناکپور و براجہ رام پنڈت صوبہ دار
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- Fol. 69^b. ذکر عزیمت جناب مستطاب نواب معلی القاب
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نایوڈ جنگ و فساد ٹیپو سلطان -
- Fol. 81^a. آمدن راماشامی پالیکار چک بالاپور بحضور و
مالزمت نمودن معرفت چیری صاحب بہادر و یافتن
سند ایالت موروثی بالاپور مع مضافات بنگلور بمہر
و دستخط حضور -
- Fol. 82^b. ذکر عزیمت جناب مستطاب نواب معلی القاب
لارڈ کارنوالس بہادر بجناب سرپرنگ پتن از راہ
خانخان ہیلی (?) و صعوبت آن راہ -

Fol. 88^b. ذکر تسخیر قلعه نندی درك عرف گردون شکوه -

Fol. 89^b. ذکر احوال متانت و عصانت قلعه بسوراج درك
که در اقصای ملک کلپکوت بساحل دریای شور واقع
است بسعی و تردد کمپنڈور کارنوالس بهادر بحیطه
تسخیر در آمد -

Fol. 91^a. ذکر مفتوح شدن قلعه ماکڑی -

The heading under which the events connected with the peace are mentioned is omitted.

Written in ordinary Indian Ta'liq, on thick paper, with the headings in red.

Not dated; 19th century.

OFFICIAL MANUALS, STATISTICAL ACCOUNTS, ETC.

No. 620.

fol. 565; lines 13; size $9\frac{1}{4} \times 4\frac{1}{2}$; $6\frac{1}{2} \times 4\frac{1}{4}$.

روزنامہ شاد عالم

RŪZNÂMCHAH-I-SHÂH 'ÂLAM. ۛ ۛ

A very large collection of statistical registers of the presents, *khil'ats*, etc. given by Shâh 'Âlam to princes, nobles, and others, and also of the presents which he received, interspersed with valuable historical information regarding events from the beginning of the thirty-first year to the end of the "forty-ninth" year of his reign. It is to be remarked that Shâh 'Âlam reigned for forty-seven years (A.H. 1173-1221 = A.D. 1759-1806), and not for forty-nine years.

Beginning without preface:—

مال می و یکم از جلوس شاه عالم بادشاه غازی سنہ ۳۱ موافق
بیست و هشتم جنوری سنہ ۱۸۷۹ (۱۷۸۹) (probably a mistake for ۱۷۸۹)
حضرت جهان پناه بدار الخلافہ دہلی در قلعہ مبارک تشریف فرما
اند۔

The following note on the fly-leaf at the beginning, written by the scribe *مٹھن لعل*, dated the 1st of June, 1810, states that the contents of this MS. are taken from the writings of Râi Tek Chand, the *Akhbâr Nawis* of the British Government:—

ترجمہ اخبار حضرت فردوس منزل شاه عالم بادشاه غازی از
مسودات رای ٹیکچند اخبار نویس سرکار دولتمدار انگریزی من

ابتدای سال سی (و) یکم جلوس معلی لغایت آخر سال چهل و نهم انتقال
حضرت مغفور بخط بنده مٹھن لعل بتاریخ یکم ماه جون سنہ ۱۸۱۰
عیسوی اختتام یافت -

The occasions on which the presents were given or received are generally mentioned, arranged in chronological order. The MS. ends with an account of Shāh 'Ālam's death on the 19th of November, 1806.

Written in careless Indian Ta'liq.

Undated; latter half of the 19th century.

No. 621.

Foll. 163; lines 18-27; size $14\frac{1}{4} \times 8\frac{1}{2}$; $12\frac{1}{2} \times 6$.

دستور العمل سلاطین ہند

DASTŪR-UL-'AMAL-I-SALĀTĪN-I-HIND.

A compilation relating to the administration, topography, and history of the Indian empire, from the time of Bābur down to the reign of Shāh 'Ālam II., in the form of an office manual.

The work has no preface and begins with a list of the contents. The name of the author is not given anywhere in the work. The title "Dastūru Amal Salatin Hind" is endorsed on the binding.

The work, which seems to have been compiled from official records, contains instructions relating to the duties of officials and rules of conduct for civil servants; directions for the proper management of tax and revenue accounts; forms of public accounts and returns, muchalkas, sanads, receipts, and grants of various kinds; statistical accounts of ṣūbahs; system of cultivation; notation of numbers, weights, currency, measurements, divisions of time and official calculations of every kind; historical and topographical accounts of important places; historical dates giving the exact time of birth and death and the period of reign of rulers; titulature of princes, wazirs and dignitaries, and miscellaneous notices.

Contents:—

History of Dihli and Akbarābād—the tombs of Salīm Chishti, Mumtāz Mahal and Akbar, fol. 62b. Account of the rivers Jamnā and Chanāb, fol. 80a. Bayānah, Fathpūr, Kālpi,

Gawāliyar, Alwar, Nārnaul, Qannauj, Mathrā, Ilāhābād, Awadh, Bihār, Bangālah and Kābul, fol. 80b. The account of each Śūbah is followed by a list of the Śūbahdārs.

Account of the tombs of Khwājah Qutb-ud-Dīn Bakhtiyār Kākī, Khwājah bin Khwājah Kamāl-ud-Dīn Aḥmad, Shaykh Nizām-ud-Dīn Auliya and Shaykh Naṣir-ud-Dīn Chirāg-i-Dihli, fol. 99a; Qadam Sharif, fol. 99b. The tombs of Malik Yār Pariān, Shaykh Ṣalāh, Amīr Khusrāu, Sharaf Bū 'Alī Qalandar, Shāh Qāmūs, Shāh Jamāl-ud-Dīn Hānsawī, better known as Qutb-i-Jamāl, Sultān Shihāb-ud-Dīn Ġāzī, Sultān Shams-ud-Dīn, Sultān Naṣir-ud-Dīn Ġazī, Sultān Firūz Shāh, Sultān Bahlūl, Sultān Sikandar Lodī, Humāyūn and Bahādur Shāh.

Account of some of the sacred rivers and places of the Hindus, such as the Jamnā, the Gauges, the sacred well at Sarhind, etc., fol. 100a. In some places the rubrics are followed by blank spaces intended for the insertion of accounts.

Account of Lāhaur, Siālkot, Gujarāt, Patyālah, Sind, Multān, Kashmīr, Tattah, Aḥmadābād, Ajmīr, Mewār, Mālwah, Khāndīs, Berār, Āshām, fol. 103b. Account of Ceylon, Pegū, Portugal, China, fol. 126b.

List of Maṣabdārs, fol. 133a.

Abstract from the Mahābhārat, foll. 156a-161a.

Written in ordinary Indian Ta'liq.

Not dated; 19th century.

A seal, bearing the inscription میرزا رضی الدین ابن میرزا محمد معظم علی ابن میرزا جهاندار شاه ولیعهد محمد بهادر شاه and dated A.H. 1238, is found at the end of the MS.

No. 622.

fol. 477; size $12 \times 7\frac{1}{2}$; $7\frac{1}{4} \times 4$.

A very beautiful and interesting MS. containing the military accounts of Mahārājah Ranjit Singh, the great Sikh ruler of the Panjāb, who died on the 27th June, 1839.

The accounts may be divided under the following three main headings:—

I. Foll. 1b-135b. Infantry.

The account of each regiment is shown under the name of its commanding officer. Each regiment is divided into eight companies,

and the pay and allowance of the officers attached to each company are given under the name of each officer. The account of each regiment closes with a statement of the salaries of the ministerial officers and menials attached to it, such as clerks, khalâsis, sweepers, etc., and other miscellaneous expenses, *e.g.*, repairs, light, stationery, pensions granted to the heirs of officers killed on duty, etc., etc.

II. Foll. 136*b*–203*b*. Cavalry.

The account of each Risâlah is shown under the name of its commanding officer. The pay and allowance of the officers attached to each Risâlah are given under their respective names. The account under each commanding officer closes with a statement of miscellaneous expenses.

III. Foll. 204*b*–317*b*. Artillery.

Each commanding officer, under whose name the expenses of his establishment are shown, is in charge of several field guns. Each gun, designated by a figurative name, has several officers attached to it, the pay and allowance of whom are given under their respective names. The account of each establishment closes, as usual, with a statement of miscellaneous expenses. Most of the officers attached to the artillery were Mohammadians.

Foll. 318*b*–477*a*. Account of the Infantry resumed.

Hindi equivalents of all the Persian entries are given in red.

Written in clear Nim-Shikastah, in two columns.

The MS. is illuminated throughout. The margin of each page is beautifully decorated with floral designs in gold.

Not dated; early 19th century.

MEMOIRS AND TRAVELS.

No. 623.

foll. 120; lines 15; size 8×5 ; $4\frac{3}{4} \times 2\frac{3}{4}$.

عبرت نامه

‘IBRAT NÂMAH.

A rare work of great historical importance containing the memoirs of the author and of contemporary events from A.H. 1117 = A.D. 1705 to the death of Farrukh Siyar, A.H. 1131 = A.D. 1719.

Author: Mirzâ Muḥammad bin Muṭamad Khân bin Diyânat Khân,
مرزا محمد بن معتمد خان بن دیانت خان.

The work is introduced by a short invocation in which the author gives the following particulars about himself and his work:—

الحمد لله على الطافه وافضاله... اما بعد چنین گوید بنده امیدوار
رحمت پروردگار مرزا محمد بن معتمد خان بن دیانت خان که این
ورقی چند است در تذکره احوال خود که بطریق روزنامه از وقت
ملزمت بادشاه دین پناه... ابوالمظفر محی الدین محمد اورنگ زیب
... تا آخر عهد بادشاه شهید مظلوم محمد فرخ میر مغفور بعبارتی
بیتکلف صاف و ساده نکاشته قلم وقایع رقم میکرده و در ضمن
آن تقریباً بذکر سلاطین و امرای عالی شان و غیره نیز پرداخته
می شود

Mirzâ Muḥammad is the author of another most valuable work, entitled Târikh-i-Muḥammadi, containing notices of political events and a list of obituary dates of famous men from the earliest times to A.H. 1190 = A.D. 1776; see Rieu, iii., p. 895, where he is designated as Muḥammad

bin Rustam bin Qubād. He was the master and maternal uncle of Muḥammad Bakhsh, poetically surnamed Āshūb, who wrote the history of the life and reign of Muḥammad Shāh in A.H. 1196 = A.D. 1782 (see Rieu, iii., p. 944), and who, in his preface to that work, quotes the present work as one of his sources, speaking of it in the highest terms.

We learn from this same *Tārīkh-i-Muḥammadi* that the author's grandfather, Qubād Beg bin 'Abd-ul-Jalil ul-Ḥārīsī ul-Badakhshī, a native of Qandahār, had received the title of *Diwānat Khān* from Aurangzib, and died in Dillī, A.H. 1083 = A.D. 1672. His father Rustam, afterwards Muṭṭamad Khān, served under Aurangzib, and died, according to the author's statement on fol. 2^b of the present work, in a battle near Diwāpūr, at a distance of three *krohs* from the fortress of Wānkankir, on Monday, 18th Jumādā II., A.H. 1117 = A.D. 1706, at the age of sixty-nine.

The statement is made on fol. 2^a that the author of the present work was born in Jalālābād, Kābul, on Friday, 21st Jumādā I., A.H. 1070 = A.D. 1660, which, he says, was in the 30th year of Aurangzib's reign (A.H. 1069-1119 = A.D. 1659-1707). *سنة يك هزار و هشتاد هجري*

*مطابق سال سي ام از جلوس سعادت مانوس حضرت بادشاه مغفور
ميرور ابو المظفر محي الدين محمد اورنگ زيب بهادر عالمگير بادشاه*

غازي. This, however, can scarcely be correct. The 30th regnal year of Aurangzib is A.H. 1098 = A.D. 1687. The author's statement in the *Tārīkh-i-Muḥammadi* that he had completed his nineteenth year at the time of his father's death (A.H. 1117), proves that he was born in A.H. 1098 = A.D. 1687, which is the 30th year of Aurangzib's reign. The wrong date *يك هزار و هشتاد هجري*, given in the present MS., is also found in the copies mentioned in Ethé, India Office Lib. Cat., Nos. 392 and 2834. He observes that he was introduced to Aurangzib by Nawwāb Rūḥ Ullah Khān on Saturday, 25th Jumādā II., A.H. 1115 = A.D. 1703, and received a *manṣab* of one hundred and fifty from the emperor.

On a fly-leaf at the beginning the work is designated as *سوانح مرزا* *كتاب تواريح عالمگيري*, but in the colophon it is called *محمد حارثي*. Another title given to the work is *تاريخ محمد بن معتمد خان*; see Ethé, India Office Lib. Cat., No. 2834. The author himself does not give any title to the work, but in the course of his narrative he calls himself very often *راقم اين عبرت نامه*.

The memoirs, written in simple style, are narrated with great chronological precision. The author deals not only with the transactions in which he took active part, but all the contemporary events of which he had cognizance. He speaks with undisguised dislike and contempt of

some of the leading and most influential men who took active share in the events recorded by him.

Only two other copies of the work, noticed by Dr. Ethé, *loc. cit.*, are known to us.

Contents :—

fol. 2^b.

وقایع سال يك هزار و يكصد و شانزده (هشده هجری و رحلت واجد ماجد راقم سطور معتمد خان مرحوم -

fol. 3^b.

وقایع سال يك هزار و يكصد و هیزده هجری و قضیه رحلت حضرت عالمگیر بادشاه -

fol. 4^a.

جلوس بادشاه زاده محمد اعظم شاه بهادر بر جای بادشاه مغفور بر تخت سلطنت و کوچ فرمودن از دکن بطرف هندوستان بعزم جنگ با برادر بزرگ خود یعنی شاه عالم محمد بهادر شاه -

fol. 4^b.

وقایع سال يك هزار و يك صد و نوزده هجری در موضع جاجور وقوع جنگ سلطانی و كشته شدن محمد اعظم شاه با پسران و امرای رفیع المكان و مظفر و منصور شدن بادشاه عالم بهادر شاه غازی -

fol. 6^a.

وقایع سال يك هزار و يك صد و بستم هجری جنگ نمودن محمد کامبخش بن عالمگیر بادشاه با برادر بزرگ خود شاه عالم بهادر شاه غازی در حیدرآباد و بمردانگی كشته شدن بادشاه زاده مومی الیه -

fol. 6^b.

وقایع سال يك هزار و يك صد و بستم و دویم هجری -

fol. 7^b.

وقایع سال يك هزار و يك صد و بستم و سیوم هجری -

fol. 8^a.

وقایع سال يك هزار و يك صد و بست و چهارم هجری
و فوت شدن شاه عالم بهادر شاه بادشاه -

fol. 9^a.

اتفاق نمودن سلاطین ثلاثه بحسن تدبیر و حیل و تزویر
امیر الامرای ذو الثنار خان بهادر با همدیگر جنگ محمد
عظیم الشان بهادر -

fol. 10^a.

متصرف شدن محمد معز الدین جهاندار شاه خزاین
قارونی محمد عظیم الشان را بتدبیر امیر الامرا و باغواي
مشار الیه نقض عهد موافقت نمودن با برادران دیگر
و وقوع جنگ با شاهزاده جهانشاه بهادر و بعد از شکست
بفتح و فیروزی غالب شدن جهاندار شاه و کشته شدن
جهانشاه با يك پسر کلان خود شاه زاده فرخنده اختر
بحکم قضا و قدر -

fol. 11^b.

بادشاه شدن محمد معز الدین جهاندار شاه و بشهادت
رسیدن نواب مخلصان و رستم دل خان و بشید افتادن
و خانمان بباد دادن جمعی از امرای عالمگیری و بهادر
شاهی -

fol. 12^a.

بدست آمدن شاهزاده محمد کریم پسر شاه محمد عظیم
الشان و بحکم عم نا مهربان بشهادت رسیدن آن مظلوم
نوجوان -

fol. 13^a.

داخل شدن محمد معز الدین جهاندار شاه بدار الخلافه
شاهجهان آباد و رسیدن اخبار خروج شاه زاده محمد فرخ
سیر پسر عظیم الشان بهادر از بنگاله و تعیین شدن شاه
زاده اعز الدین باتالیقی خواجه حسین المخاطب به خان
دوران بمدافعه و مثابله محمد فرخ سیر و بی جنگ منهزم

شدن این نابکاران نامرد و گریخته باکبرآباد رسیدن و مظفر
و منصور شدن محمد فرخ سیر بهادر -

fol. 15^b.

متوجه شدن محمد معز الدین جهاندار شاه به مقابله برادر
زاده یعنی محمد فرخ سیر بهادر باتفاق امیر الامرا و
خانجهان و غیره ارکان سلطنت و بعد از اندک جنگی
منهزم شده بدار الخلافه رسیدن و بیای خود بدام اجل
افتاده بقتل آمدن و بادشاه شدن محمد فرخ سیر بهادر -

fol. 17^a.

تفصیل منهزم و منکوب رسیدن امیر الامرا بخانه پدر
خود آصف الدوله اسد خان و متعاقب رسیدن جهاندار
شاه با لعل کنور معشوقه خود بر دروازه امیر الامرا و متحید
شدن او بخانه امیر الامرا و ثانی الحال حسب الحکم فرخ
شاهی حواله محمد تارخان قلعه دار تا رسیدن بادشاه بدار
الخلافه در قلعه محبوس ماندن -

fol. 20^a.

.... بقتل رسیدن امیر الامرا ذو الفئار خان بهادر
نصرت جنگ غدار بسزای کردار و مقتول شدن محمد معز
الدین جهاندار شاه و بفتح و فیروزی داخل کشتن بادشاه
والا جاه محمد فرخ سیر بهادر بدار الخلافه شاه جهان آباد
و وقایع سال یک هزار و یک صد و بیست و بنجم هجری
و گذارش وقایع زمان سلطنت بادشاه محمد فرخ سیر -

fol. 23^a.

تغیر و تفویض خدمات بادشاهی از امرای سابق بامرای
حال -

fol. 27^b.

قتل شیخ قدرت الله اله آبادی بی حکم بادشاه بستنگارگی
و مفاکی میر جمله معظم خان خانان و تفصیل احوال
مقتول مظلوم مشارالیه -

fol. 35^b.

جشن دوم سال يك هزار و يك صد و بيست و شش
هجري -

ib.

وقایع سال يك هزار و يك صد و بيست و هفت
هجري -

fol. 38^a.

مراجعت امير الامرا مظفر و مضور از دكهن براه راجپوتانه
و رفتن شايسته خان طغاي يعني حال بادشاه باوردن دختر
راجه اجيت سنگه بن مهاراجه جسونت سنگه راتهور
بجهت همزواجي بادشاه كه معرفت نواب امير الامرا با
راجه مومي اليه چنان قرار يافته بود -

fol. 39^a.

وصول عرضه داشت نواب عبد الصمد خان بهادر دلير
جنگ مشتمل بر مژده اخبار گرفتار و دستگير شدن گرو
گوبند ميايه روي متهور سر کرده سكهان بي ايمان و
تفصيل احوال آن سگ جهنمي و مريدان دوزخ مكان آن
پير گهر مريد شقاوت نشان از ابتدا تا تاريخ تحرير اين عبرت
نامه رامني بيان -

fol. 45^b.

در دولي زنانه نشسته از پتنه بي طلب حضور بطريق
ايلغار در عرص نه دوز بدار الخلافه شاهجهان آباد رسيدن
و شب در همان سواري بحولي خود داخل شدن نواب
مير جمله معظم خان خانخانان بهادر

The account under the above heading begins with the
year 1128.

fol. 48^a.

كشته شدن سيد شجاعت خان بارهه بدست كلانوتي -

fol. 51^b.

داخل دار الخلافه شاهجهان آباد شدن غازيان لشكر اسلام يعني سرداران مغليه توراني با گرفتاران و اسيران طايفه سكه با گروي سپاه روي و پسرانش سر حلقه آن مگان جهنم مكان واجب القتل و كشتني و هر روز صد صد كس را بقتل رسيدن از آن فرقه گردن زندني و بيان وضعي كه بآن هيئات داخل شهر شدند -

fol. 54^b.

بشرف ملازمت بادشاهي مشرف شدن مهاراجه دهراج ميرزا راجه جي سنگه سواي كچهوايه و تفصيل احوال ابا و اجدادش -

fol. 60^b.

تفصيل احوال وزير الممالك جمله الملك نواب آصف الدوله اسد خان و قومش در ولايت ايران و هندوستان و ذكر فوت مشار اليه -

fol. 62^b.

تفصيل و اجمال احوال خواجه محمد باسط و پدرش خواجه جعفر برادر كلان صمصام الدوله خاندوران كه بمقتضاي ترك الدنيا عمل نموده در لباس درويشي جمع اسباب اميري و شاهي دام تسخير آشنا و بيگانه پهن كرده عالمي را صيد كيد فريب و فسون خود ساخته بود و بيدنام كردن نيكنامي چند دهل مشيخت خود نواخته -

fol. 64^a.

رخصت شدن مهاراجه دهراج ميرزا راجه جي سنگه سواي به تنبيه و گوشالي چورامن جات و تفصيل احوال قوم او -

fol. 66^a.

وقايع سال يك هزار و يك صد و بيست و نه هجري شرح احوال مكرمخان و پدرش نواب شيخ مير خان سپه

سالار حضرت خلد مکان محی الدین محمد اورنگ زیب
بهادر عالمگیر انار الله برهانه -

fol. 67^b.

تفصیل احوال نواب عنایت الله خان مرحوم که اصلش
از مردم کشمیر است و بقتل رسیدن پسر رشید شهید بی
گناهش بعداوت میر جمله ظالم مفاک -

fol. 73^a.

حسب الطلب از اکبرآباد بحضور آمدن سید امیر خان
... عالمگیری که موسوم بمیر عبد الکریم است و رقایم
کرایم از کلمات بادشاه جمع کرده مشار الیه است -

fol. 77^b.

وقایع سال یک هزار و یک صد و سی ام هجری پیش
آمد و ترقی ما فوق العثل و القیاس محمد مراد کشمیری
مخاطب برکن اعتقاد خان بهادر فرخشاهی -

fol. 80^a.

مقرر شدن راقم عبرتنامه مرزا محمد بن معتمد خان
بضبط اموال جلال خان روھیلہ و طندار و محدس جلال آباد
مشهور که متصل تھانہ بھون از توابع دیوبند متعلقہ
فوجداری سہارنپور و از دار الخلافہ شاھجہان آباد بمسافت
پنجاب کروزہ واقع است -

fol. 93^b.

صحبت بادشاه و وزیر با ہمدیگر مجدداً و مصمم شدن
قصد ایشان بخلع بادشاه بلکہ اسیر نمودن و کشتن او -

fol. 104^a.

عفو تقصیر میر جمله باضافہ خطاب ترخان کہ در
سلاطین خاندان چنگیزہ و دودمان عالییشان کورکانیہ خطابی
و منصبی از ان بالاتر نیست -

fol. 105^a.

مقرر شدن خدمت راهون براقم عبرت نامه ميرزا
محمد بن معتمد خان مرحوم عالمگير شاهي -

fol. 105^b.

وقايع سال يك هزار و يك صد و سي و يك هجري
و فوت شدن ناصر خان بهادر ناصر جنگ صوبه دار كابل
و شرح مجمل احوالش -

fol. 107^a.

روانه شدن راقم عبرت نامه بر خدمت ماموره كه
عبارت از پرگنه داروك عرف راهون باشد از دار الخلافه
شاهجهان آباد بطرف پنجاب -

fol. 118^a.

كيفيت دستگير كردن سادات بادشاه محمد فرخ سيرا
و بر آوردن شاه زاده محمد رفيع الدرجات ولد بادشاه
زاده محمد رفيع الشان را بر تخت سلطنت بر طبق آنچه
شيوه گشته مرقوم ميگردد -

The memoirs were translated by Captain Jonathan Scott, 1786. ✓

Written in a learned small Indian Nasta'liq, on thin paper, with the headings in red.

Dated 'Azimabad (Patna) Monday, 8th Paus, year not given.
Apparently beginning of the 19th century.

No. 624.

fol. 187; lines 9; size $9\frac{1}{4} \times 5\frac{3}{4}$; $5\frac{1}{4} \times 3\frac{1}{2}$.

تذكرة الاحوال

TADKIRAT-UL-AHWÂL.

The autobiography of Muḥammad 'Alī Ḥazīn.

Beginning: —

نصده ونسأله التّبي و نعتصم بعروة الوثقي و نصلي علي سيدنا
المصطفى وآله النح

The author, about whom full details have already been given in our notice under No. 402, says in the conclusion of this work, fol. 186^b, that he wrote it in Shāhjahānābād, towards the close of A.H. 1154 = A.D. 1741, at the age of fifty-three.

The work has been published with an English translation, by F. C. Balfour, London, 1830-1831. For particulars see Garcin de Tassy, *Mémoire sur la religion Musulmane*, p. 112; Rieu, i., p. 381; Ethé, *India Office Lib. Cat.*, No. 677; Ethé, *Bodl. Lib. Cat.*, No. 383; Sprenger, *Oude Catalogue*, p. 141. The work is variously known as تاريخ احوال شيخ تذكرة شيخ محمد علي حزين - حالات شيخ حزين - حزين, etc.

Written in bold Nasta'liq. within gold and coloured ruled borders, with an illuminated head-piece and a double-page 'Unwān. The original folios have been placed in new margins.

Dated A.H. 1162.

Scribe مير ابو الحسن خاڤي

No. 625.

fol. 55; lines 18; size $10\frac{1}{4} \times 7\frac{3}{4}$; $7\frac{3}{4} \times 4\frac{1}{2}$.

The same.

Another copy of 'Alī Ḥazīn's memoirs, agreeing with the preceding copy.

Written in ordinary Indian Ta'liq, on blue paper, within coloured ruled borders, with an illuminated head-piece.

Foll. 55^b-56^b contain a biographical notice of the author, copied from the *Nishtar-i-'Ishq* by the father of the donor of this Library, Maulavi Muḥammad Bakḥsh, who in the conclusion says that the MS. was written by Sayyid Ḥasan 'Alī of the Sāran district. This colophon is dated the 3rd Ramaḍān, A. H. 1281 = 31st January, 1865.

No. 626.

fol. 100; lines 17; size $10 \times 6\frac{1}{2}$; $7\frac{1}{4} \times 4\frac{1}{4}$.

حالات الحرمين

HĀLĀT-UL-HĀRAMAYN.

Account of the author's journey from Murādābād to Makkah and Madinah, with a description of the holy places at Ḥaramayn (Makkah and Madinah).

Author: Rafi'-ud-Din, رفيع الدين

Beginning:—

حمد و مپاس خدای را عز و جل که واجب گردانید بر بندگان
خود حج خائ خود را الخ

Rafi'-ud-Din, son of Farid-ud-Din Khān Murādābādī, was a pupil of Khayr-ud-Din Sūrati and Shāh Wali Ullah Dihlawī. From these, as well as from Shāh 'Abd-ul-Aziz of Dihli, he derived his knowledge of Ḥadīṣ and Tafsīr, and he received his spiritual instruction from Shaykh Muḥammad Gauṣ of Lahore. He died at Murādābād, 15th Du-l-hijjah, A. H. 1218 = A. D. 1803, expressed by the chronogram *مخورشید زمان*. See *Ḥadā'iq-ul-Ḥanafiyah*, p. 463, and *Ithāf-un-Nubalā*, p. 251, where the following works of the author are enumerated: *قصر الآمال بذكر* - ترجمه عین العلم - ملوک الکئیب بذكر الصیب - المال و المال - کتاب الاذکار - تذکره المشایخ - کنز الحساب - شرح اربعین نووی - تاریخ افاغنه and شرح غنیة الطالبین - تذکره الملوک.

The author himself does not give any title to the work, but in the *Ithāf-un-Nubalā*, *loc. cit.* it is called *حالات الحرمين*.

The memoirs begin with Saturday, 18th Muḥarram, A.H. 1201 = A.D. 1786, and end with the beginning of Rabi' II., A.H. 1203 = A.D. 1788.

Written in ordinary Indian Ta'liq, sometimes diagonally.

Not dated. 19th century.

The MS. needs rebinding, but is wholly legible.

No. 627.

fol. 319; lines 15; size $9\frac{1}{2} \times 5\frac{1}{4}$; $6\frac{1}{2} \times 3\frac{3}{4}$.

مسیر طالبی فی بلاد افرنجی

MASÎR-I-TÂLIBÎ FI BILÂD-I-AFRANJÎ.

Narrative of the author's journey to Europe in A.H. 1213-1218 = A.D. 1798-1803.

Author: Abû Tâlib bin Muḥammad Isfahâni, ابو طالب بن محمد اصفهانی.

Beginning:—

بعد حمد خداوند عالم که بخشنده هم بنوع بنی آدم و مستم
غرایم انجم عجز توام است آت

Mirzâ Abû Tâlib Khân, or Abû Tâlib Londoni, as he is generally called, is well known for his earlier and more useful work خلاصه الافکار, noticed later on in this Catalogue. From the account which he gives at the end of that work (Library copy, fol. 248*), as well as at the beginning of the present work (fol. 4*-9*), we learn that his father, Hâjî Muḥammad Beg Khân Wâsil, belonging to a Turkish family of Âdarbâijân, was born in 'Abbâsâbâd, Isfahân. He came to India in his youth and entered the service of Abu'l-Manṣûr Khân's Wazîr and Muḥammad Qulî Khân. After the latter's death he went to Bengal, and died at Mursîdâbâd, A.H. 1183 = A.D. 1769, at the age of sixty. The author's maternal grandfather, Abu'l-Ḥasan Beg, was also born at Isfahân, and served under Burhân-ul-Mulk. Abû Tâlib was born in Lucknow, A.H. 1166 = A.D. 1752, and was brought up there under the protection and patronage of Shujâ'-ud-Daulah. He subsequently went to Bengal, where he enjoyed the favour of Nawwâb Muzaffar Jang Bahâdur for six years. In A.H. 1189 = A.D. 1775, when Âṣaf-ud-Daulah

succeeded his father as governor of Oudh, the author returned there with Sayyid Zayn-ul-Âbidin, and was appointed military officer by Mukhtâr-ud-Daulah. He soon became involved in the difficulties which followed the fall of his patron, and had to repair to Gorakhpûr, from which place he went to Calcutta in A.H. 1202 = A.D. 1787. He died in Lucknow, A.H. 1220 or 1221 = A.D. 1805 or 1806. Besides the works mentioned above, the author has left a *Diwân*, in which he adopts the takhalluṣ Ṭalib. See Ethé, Bodl. Lib. Cat., No. 1994. The poems have been edited, with an English translation, by George Swinton, in "Poems of Mirza Abu Talib Khan," London, 1807. A poem which he wrote on Lady Elgin's beauty has been translated by Hammer-Purgstall. He is also the author of a general history, entitled *Lubb-us-Siyar* لُبُّ السَّيْرِ, which he wrote in A.H. 1208 = A.D. 1793, see Rieu, iii., p. 895; Elliot, History of India, vol. viii., p. 298; N. Bland, Journal of the Royal Asiatic Society, vol. ix., p. 47. Abû Ṭalib also wrote some treatises on ethics, music, prosody, and medicine, of which the first, entitled *رساله در علم اخلاق*, and the second, called *در مصطلحات موسیقی*, are found at the end of the Library copy of his *Khulâṣat-ul-Afkâr* (fol. 249^b-257^b).

In the conclusion the author says that on his return from Europe he landed in Calcutta on the 15th of Rabî' I., A.H. 1218, August, 1803, and immediately commenced to arrange his rough notes, and completed the work in A.H. 1219 = A.D. 1804, a date expressed by the chronogram *معطي علم و صنعت افرنج*, found in the British Museum copy (see Rieu, i., p. 384). Like the India Office Lib. copy (Ethé, No. 2727), our MS. has the wrong reading *معطي علم و دانش افرنج* (which would give the date A.H. 964 = A.D. 1556), but the correct date A.H. 1219 is given in figures.

The *Masîr-i-Ṭalibî* has been translated into English by Charles Stewart, London, 1810. The text was printed by the author's son, Mirzâ Ḥusayn 'Alî, Calcutta, 1812. A Persian abridgment of the work was edited by Dr. Macfarlane, Calcutta, 1827 (a copy of this abridgment is preserved in the Berlin Library (see W. Pertsch, Berlin Catalogue, p. 377). For other copies of the *Masîr-i-Ṭalibî* see, besides the catalogues quoted above, Ethé, Bodl. Lib. Cat., No. 1855; F. G. Browne, Cambridge Lib. Cat., p. 194; Rosen, p. 376.

Written in ordinary Nasta'liq, within red-ruled borders, with the headings in red.

Occasional marginal notes, written in English, are found in the copy. Not dated. 19th century.

No. 628.

fol. 382; lines 16; size $9\frac{1}{4} \times 6\frac{1}{4}$; $6\frac{3}{4} \times 3\frac{1}{4}$.

مرآت الاحوال جهان نما

MIR'ÂT-UL-AHWÂL-I-JAHÂN NUMÂ.

An interesting, useful and rare work, containing an account of the author's forefathers and the memoirs of his own life and travels.

Author: Ahmad bin Muhammad 'Alî bin Muhammad Bâqir ul-Isfahânî, commonly called al-Bahbahânî, احمد بن محمد علي بن محمد باقر الاصفهاني المشهور بالبهبهاني.

Beginning: —

الحمد لله الذي جعل العلماء ورثة الانبياء و فسد مدادهم على
دماء الشهداء الخ

The author, who was born in Kirmân Shâhân, A.H. 1191 = A.D. 1777, belonged to the famous Majlisi family of the Shî'ahs. He went to India in A.H. 1202 = A.D. 1787, and, after spending some years in travel, finally settled in 'Azîmâbâd (Patna), where he wrote the present work in A.H. 1224 = A.D. 1809.

It would appear from the author's statement in the preface that one of his relatives Mirzâ Haydar 'Alî bin 'Azîz U'llah, of Isfahân, had written a brief account of the Majlisi (i.e. the author's) family. Our author used that account for the first part of the present work, dealing with the history of the said family at sufficient length and bringing it down to a later period. The work is dedicated to Muhammad 'Alî Khân Qâchâr (d. A.H. 1237 = A.D. 1821), the eldest son of Fath 'Alî Shâh Qâchâr. The author's other compositions are enumerated on fol. 237^a.

The author tells us in the preface that the work consists of several volumes. He calls the present volume the first, which seems to be the only one extant. It is divided into five Maṭlabs and a khâtimah, as follows:—

Maṭlab I. Account of the life and descendants of Mullâ Muhammad Bâqir Majlisi and his descendants, fol. 3^a.

Maṭlab II. Account of Mullâ Muhammad Bâqir Majlisi and of his descendants, fol. 27^a.

Maṭlab III. Life and descendants of Mullâ Muhammad Ṣâliḥ Mâzandarânî, fol. 37^a.

Maṭlab IV. Life and descendants of Âqâ Muḥammad Bâqir Isfahâni, commonly called al-Bahbahâni, grandfather of the author, fol. 49^a.

Maṭlab V. The author's own memoirs, divided into the following three Maqṣads:—

Maqṣad 1. The author's life from his birth. Muḥarram, A.H. 1191 = A.D. 1777, to his landing in Bombay in Ṣafar, A.H. 1220 = A.D. 1805, with accounts of the places which he visited in the course of his journeys:—

First, Kirmân Shāhân, his own birth-place, fol. 72^a. Accounts of the following eminent men are given:—Mullâ 'Abd-ul-Aḥad, fol. 73^a; Mirzâ Aḥmad, *ib.*; Mullâ 'Abd-ul-Jahil, fol. 73^b; Mullâ 'Alî Ridâ, *ib.*; Muḥammad Ṣâliḥ, *ib.*; Mullâ 'Abbâs 'Alî, *ib.*; Hâjî Ḥaydar 'Alî, fol. 74^a; Shāykh Muḥammad Ibrâhîm, *ib.*; Mullâ Muḥsin, *ib.*; Mirzâ Zayn-ul-Âbidîn, fol. 74^b. Nobles: Âqâ 'Alî Qulî Beg, *ib.*; Murtadâ Qulî Khân, *ib.*; Muḥammad Khân, fol. 75^a; Hâjî 'Alî Ridâ Khân, *ib.*; Muḥammad Beg, 'Abd-ul-Majîd Beg, Aḥmad Beg and Naṣr Ullah Beg, *ib.*; Âqâ Muḥammad Khwurd Beg, *ib.* Chiefs: Mahdî Khân, fol. 75^b; Hâjî Shāhbâz Khân, *ib.*; Mirzâ 'Abd-ul-Majîd, *ib.*; Mirzâ Qâsim, fol. 76^a; Muḥammad Taqî Khân, *ib.*; Mirzâ Ja'far, *ib.*

The author's departure from Kirmân Shāhân, 76^a. Account of Baghdâd, and of the tombs there, fol. 76^b. Kâzimayn, fol. 78^a; Hîllah, *ib.*; Najaf, fol. 78^b; Sayyid Muḥammad Mahdî Tabâtubâ'i and his descendants, fol. 80^b. History of the Wāhhābîs and of their raid upon Karbalâ, fol. 83^b. Qumm, fol. 88^b; Yazdajird, fol. 89^b; Nahâwand, *ib.*; Hamadân, fol. 90^a. The author's admission to the presence of Muḥammad 'Alî Khân Qājār, fol. 90^b; Khân Jahân, *ib.*; Mirzâ Abû Tâlib, Qâdî of Hamadân, and other 'Ulamâ of that place, fol. 91^a; Kâshân, *ib.*; Nâ'in, fol. 91^b; Yazd, *ib.*; Muḥammad Taqî Khân and his descendants, fol. 92^a. 'Ulamâ of Yazd, *ib.*; Tûn, fol. 93^a; Mashhad, fol. 94^a; descendants of Mirzâ Mahdî Mashhadî, fol. 95^a.

The author leaves Mashhad for Hindûstân, A.H. 1219 = A.D. 1804, fol. 95^b; Bandar-i-'Abbâs, fol. 96^a; Ṣahâr, fol. 97^a; Masqat, *ib.*

Maqṣad 2. The author's life in India. Description of the Ṣûbâhs of India and the Deccan, fol. 98^b. Festivals, rites, manners and customs of India, fol. 103^a. Account of Pegû (بيگو), fol. 121^a.

The author's stay in Bombay, fol. 121^a; account of Mahdî 'Alî Khân Khurāsânî and his descendants, fol. 123^b; Tipulî,

fol. 124^a; Poonah, *ib.*; Mirzā ‘Alī Akbar, fol. 124^b; Tiljā-pūr, *ib.*

The author's arrival in Haydarābād, fol. 124^b; his interview with Amir ‘Ālam Bahādur, fol. 125^a. Account of Haydarābād, fol. 126^a; Nizām ‘Alī Khān Bahādur and the ascendancy of the British over the Deccan, fol. 126^b; death of Nizām ‘Alī Khān, A.H. 1218 = A.D. 1803, fol. 128^b. Eminent men of Haydarābād, fol. 129^b; cemetery of Haydarābād, fol. 130^a; the author's illness, *ib.*; Nawwāb Shahryār-ud-Daulah, fol. 131^b; Munir ul-Mulk, fol. 132^a; Nizām Yār Jang, *ib.*; Murin-ul-Mulk, *ib.*; ‘Alī Beg Khān Kirmāni, fol. 132^b; Itisām-ud-Daulah, *ib.*; Khudā Baksh Beg, fol. 133^a; Āqā Ḥasan, *ib.*; account of Muḥammad ‘Alī Khān Zand, fol. 134^a; ‘Abd Ullah Khān Zand, fol. 135^a; descendants of Sayyid Aḥmad ‘Alī Khān Māzandarāni, fol. 135^b; Fayyād ‘Alī Khān, *ib.*

Arrival of Muḥammad Nabī Khān, ambassador of Persia, in Bombay, fol. 137^b; Mirzā Mahdī ‘Alī Khān's mission to Persia, fol. 138^a; Missions of Sir John Malcolm to Persia, fol. 138^b; interview of the author's father with Sir John Malcolm, fol. 139^b; death of Mullā Ismā‘il, the author's travelling companion, fol. 141^b; the author's arrival in Maḡhli Bandar, fol. 142^a.

The author's journey to Calcutta, fol. 143^a; Jagan Nāth, *ib.*; his arrival in Calcutta, 15th Rabī‘ II., A.H. 1221 = A.D. 1806, and description of that city, fol. 143^b.

Journey to Murshidābād, fol. 146^a; Sheorāmpūr, fol. 146^b; arrival in Murshidābād, fol. 147^a; Bahū Begam, fol. 147^b; account of Murshidābād, fol. 148^b; Manī Begam, fol. 150^a; Nāẓim-ul-Mulk, *ib.*; the author's composition of the work entitled *قوت لا يموت* and his completion of one volume, fol. 150^b; Nawwāb Mir Mankli, Mirzā Abu ‘l-Ḥasan Khān and Mirzā Aḥmad, of Isfahān, Mīr Ishāq Kirmāni and his two brothers, etc., *ib.*; history of Muḥammad Ḥusayn Khafshāni, and of the rising of the Khafshānis, fol. 152^a; Mahtāb Rāi, fol. 158^a; Mirzā Muḥammad Ḥusayn's arrival in Murshidābād, fol. 158^b.

The author's journey to ‘Azimābād (Patna), fol. 159^a; Rājmaḡal, *ib.*; Bhāgalpūr, *ib.*; arrival in ‘Azimābād, fol. 160^a; Nawwāb ‘Abbās Qulī Khān Bahādur, fol. 161^a; Sayyid Kāẓim ‘Alī Khān Bahādur, son of Nawwāb Sayyid Naqī ‘Alī Khān Bahādur Zafar Jang, son of Sayyid Hidayāt ‘Alī Khān Bahādur Asad Jang, son of Sayyid ‘Alim Ullah bin Sayyid Fayḍ Ullah Ṭabāṭabā‘i, fol. 162^a; Mir Muḥammad Mu‘min,

son of Mir Muḥammad Yūsuf Bahbahānī, fol. 162^b; Âqâ Zayn-ul-‘Abidin, son of Hājī Muḥammad Qazwīnī, *ib.*; the author's departure from ‘Azīmābād, fol. 163^b; Shāhsarāi, better known as Sasarām, *ib.*; the tomb of Sher Shāh, *ib.*; Banāras, its description, fol. 165^a; ‘Alī Hazin and his tomb, fol. 166^a.

The author's journey to Fayḍābād, fol. 169^b; the Jaunpūr bridge, fol. 170^a; Sayyid Amjad ‘Alī Khān, *ib.*; Bhadarsah, fol. 170^b; Mir Subḥan ‘Alī, fol. 171^a; the author's arrival in Fayḍābād, *ib.*; account of Fayḍābād, fol. 172^a; death of Burhān-ul-Mulk, *ib.*; death of Ṣafdar Jang, fol. 172^b; contest between Shujā‘-ud-Daulah and the British, and the former's defeat, fol. 173^a; death of Shujā‘-ud-Daulah and the accession of Âṣaf-ud-Daulah, fol. 174^b; Muḥammad Dārāb ‘Alī Khān Bahādūr, fol. 175^b; Mirzā Ḥasan ‘Alī, fol. 176^b. Nobles and chiefs: Mirzā Giyāṣ Muḥammad Khān, fol. 177^a; Muḥammad Taqī Khān, fol. 177^b; Mirzā ‘Alī Naqī Khān Bahādūr, surnamed Mirzā Ḥajjū, fol. 178^b; Mirzā Ibrāhīm Khān Bahādūr, surnamed Mirzā Saidū, *ib.*; Mirzā Muḥammad ‘Alī Khān Bahādūr, Mirzā Muḥammad Naṣir Khān, Mirzā Bandah ‘Alī Khān, Tarab ‘Alī Khān, Mullā Muḥammad Jawwād, Mir Kallū Fāḍil, Mir Najaf ‘Alī Fāḍil, fol. 180^a; the author's pupils in Fayḍābād, fol. 182^a.

His journey to Lucknow, and his arrival there, fol. 182^a; the author's life in Lucknow, fol. 182^b; the author's composition of رساله تنبيه الغافلین, fol. 187^a. Eminent men of Lucknow: Mullā Muqim Kashmīrī, Âqâ Bāqir, Mirzā Ṣafī Qummi and his son, Sayyid Ja‘far Shūstari, Mirzā Bāqir, Mullā Muḥammad, entitled Khata Shūstari, fol. 188^b. Description of Lucknow, fol. 190^b; Âṣaf-ud-Daulah, fol. 191^b; removal of Mr. Cherry from Lucknow [see History of Âṣaf-ud-Daulah (Tafriḥu'l Ghāfilīn), by Abu Ta‘līb, translated by W. Hoey, p. 120], and the arrival of Sir John Shore there with the assistance of Ḥasan Ridā Khān, fol. 196^b; death of Âṣaf-ud-Daulah, Rabi‘ I., A.H. 1212 = A.D. 1797, fol. 198^b; Nawwāb Wazīr ‘Alī Khān, *ib.*; Nawwāb Sa‘adat ‘Alī Khān, fol. 201^a; good treatment of Nawwāb Wazīr ‘Alī Khān Bahādūr by the Governor at the time of the former's imprisonment, fol. 201^b; Mullā Muḥammad, son of Mullā Imām Qulī, fol. 203^b; assassination of Mr. Cherry, fol. 204^b; Mullā ‘Alī Bahbahānī's escape from the fort of Calcutta, fol. 205^b. History of Nawwāb Sa‘adat ‘Alī Khān, fol. 206^b; praise of Ḥasan Ridā Khān, fol. 208^b; account of Mirzā Ja‘far, fol. 209^a; contest between the British and Daulat Rām Sindhiya, Jaswant

Rāi Holkar and the Jāts, fol. 219^a; contest between Holkar and Sindhiya, *ib.*; account of the Sikhs, fol. 221^a; the author's return to Fayḍābād, 7th Shawwāl, A.H. 1223 = A.D. 1808, fol. 215^a.

Journey from Fayḍābād, and arrival in 'Azimābād, fol. 221^a; Henry Douglas (Judge and magistrate of the city of Patna, see Alphabetical List of . . . Bengal Civil Servants, compiled and edited by Messrs. Dodwell and Miles, London, 1839, pp. 146-147), fol. 222^b; Muḥammad Ṣādiq Khān, Mir Yūsuf 'Alī Khān, Mirzā Rustam 'Alī, fol. 224^a. Journey to Murshidābād, fol. 225^b; Āqā Muḥammad Ḥasan Khurāsānī's departure to Persia *via* Calcutta, fol. 226^a.

The author's journey to Jahāngir Nagar (modern Dacca), fol. 226^b; Nawwāb Nusrat Jang Bahādur, Nawwāb Shams-ud-Daulah, etc., *ib.*; the author's departure from Jahāngir Nagar and his arrival in 'Azimābād, fol. 231^a; Ḥasan Qulī Khān, Mir Ashraf Ḥusayn, Nawwāb Jān, Mirzā Mahdī Asad-Ullah Khān, fol. 232^b.

Enumeration of the author's compositions, fol. 237^a: --

- (1) حاشیة صمدیه مسمی بمحمودیه, composed in Kirmān Shāhān.
- (2) رساله نور الانوار در شرح آیه تتریفه بسم الله
- (3) کتاب دار العروبه فی الاحکام الالهیه, composed in Najaf.
- (4) شرح مختصر نافع از اول تا بحث اغسال, composed in Qumm.
- (5) رساله قوت لا یموت, commenced in Murshidābad and finished in Lucknow.
- (6) رساله جواب مسائل مرندآباد
- (7) ربیع الازهار, of which the author began (but did not finish) the composition on the boat during his voyage from Murshidābad to 'Azimābād.
- (8) جزو اول کتاب مخزن القوت شرح قوت لا یموت, composed in Fayḍābād within four months.
- (9) رساله نخته المصیین, composed in Fayḍābād.
- (10) جواب مسائل فیض آباد

- (11) تاريخ نيك و بد ايام, composed in Fayḍābād at the request of Āṣaf-ud-Daulah's mother.
- (12) تاريخ ولادت و وفات مصادات اطهار, composed in Fayḍābād.
- (13) تاريخ بغلي مسمى بتحفة الاخوان, written in the Deccan.
- (14) عقد الجواهر, written in Ḥaydarābād.
- (15) رساله تنبيه الغافلين, written in Lucknow.
- (16) رساله كشف الريب والمتين عن حكم صلواة الجمعة والعيدین, composed in Azimābād.
- (17) مجلد اول همين كتاب است كه مسمى بمراتب الاحوال است, written during the course of his journey to India.
- (18) رساله كشف الشبهه عن حكم المتعه
- (19) جدول احكام شكايات, written in Bandar-i-'Abbās.

Note about the teaching licenses which the author obtained from the various 'Ulamā, fol. 238^a.

Maqṣad 3. General account of Europe, followed by the history, institutions, manners, and customs of the English, and of the establishment of the British power in India, fol. 242^a.

Khātimah: Admonitions to kings and men of position, fol. 351^a. These admonitions should be 12 in number, but this copy contains only 9; the missing 3 are to be found on foll. 272^b-275^b of the second copy of the same work, described under next number.

A sketch of Persian history from the decline of the Ṣafawī kings to the author's time, which should form the concluding portion of the Khātimah is also absent here, but is found at the end of the second copy.

A full description of the contents, drawn up by the author, is found at the end, foll. 368-382. In the second copy this same list of contents is to be found at the beginning, foll. 1^b-14^a.

A copy of the work is noticed in Rieu, i., p. 385.

Written in ordinary, but quite legible, Indian Ta'liq, with the headings in red.

Not dated, 19th century.

No. 629.

fol. 276; lines 17; size $9\frac{3}{4} \times 6\frac{1}{4}$; $6\frac{3}{4} \times 4$.

The same.

Another copy of the preceding work, beginning with a summary of the contents as described in the preceding notice.

Beginning:—

الصد لله والصلوة علي رسوله وآله الخ

The text itself begins on fol. 15^b.

Written in ordinary Indian Ta'liq, with the headings in red.

Dated, A.H. 1225.

A note on fol. 14^a says that the collation of the copy was completed at Fatūḥah (in Patna), Wednesday, the 27th of Sha'bān, A.H. 1228. The note is preceded by a seal, bearing the inscription فيض علي اثنا عشر, and dated A.H. 1224.

Another note on the title-page says that one Sayyid Tafaddul 'Alī of Mughalpūrah, Patna, purchased this copy from Fayḍ 'Alī Khān, on Thursday, the 21st of Sha'bān, A.H. 1228.

Several impressions of the seals of Nawwāb Sayyid Vilāyat 'Alī Khān and Sayyid Khawrshid Nawwāb are found at the beginning and end of the copy.

No. 630.

fol. 145; lines 22; size $12 \times 7\frac{1}{2}$; $8 \times 4\frac{1}{4}$.

حیرت نامه سفر

HAYRAT NĀMAH-I-SUFARĀ.

Journal of the author's mission to England in A.H. 1224 and 1225 = A.D. 1809 and 1810, containing a minute account of his doings and sayings, and of the persons with whom he came into contact.

Author: Abu 'l-Ḥasan, son of Mirzā Muḥammad 'Alī Shīrāzī, ابو الحسن ابن مرحوم میرزا محمد علي شیرازی

Beginning:—

بر میا حان روزگار و جهان دیدگان تجربه کار الخ

The author was, as Dr. Rieu, p. 386, says, the original of the Persian ambassador so cleverly portrayed by James Morier in his "Haji Baba in England." We learn from the preface that he was sent on his mission to England by the Persian king Fath 'Alī Shāh Qājār (A.H. 1211-1250 = A.D. 1797-1834). He obtained the king's 'permission' for his journey on Tuesday, the 22nd of Rabī' I., A.H. 1224 = A.D. 1809, and set out on the same day from Teherān. He began his return journey from England on the 18th of July, 1810, and reached Persia by way of South America and Bombay. The last date mentioned in this copy is Tuesday, the 10th of Šafar, A.H. 1225 = A.D. 1810. He returned from England with Sir Gore Ouseley, and was accompanied on both journeys by James Morier, who has given an account of them in his First and Second Journey through Persia, published in 1812 and 1818. After his return he was honoured with the title of *Khān* by Fath 'Alī Shāh. In 1815 he was sent as Persian envoy to the court of St. Petersburg, in 1818 as envoy extraordinary to the court of St. James, and was subsequently appointed Minister for Foreign Affairs.

An account of his career will be found in Morier, *Journey through Persia*, pp. 220-223, *Second Journey to Persia*, Appendix; Sir H. J. Brydges, *History of the Kājars*, pp. 378 and 444; J. B. Fraser, *Journey to Teheran*, vol. ii., p. 3; Wm. Ouseley's *Travels*, vol. i., p. 2, *et passim*; Memoir of Sir Gore Ouseley, in "Biographical Notices on Persian Poets," p. 214, and Wm. Price, *Journal of Sir G. Ouseley's Embassy*, London, 1825.

The title of the work, given in Rieu and others, is *Hayrat Nāmah*, but in the preface, as well as in the colophon to the present copy, it is called *Hayrat Nāmah-i-Sufarā* حیرت نامه سفرا.

Written in fair Nasta'liq. The dates of the entries, written as headings, are in red.

The colophon, dated Tuesday, 8th Šafar, A.H. 1228, says that the copy was written by order of Sir Gore Ouseley, the English ambassador:—

تمت الكتاب بعون الله الملك الوهاب حسب الفرمودۀ سرکار
جلالت آثار سفیر کبیر دولت علیہ انگلیس سر گور اوذلی برونت
بتسوید این اوراق کہ مسمی بحیرت نامه سفراست پرداخت و بتاریخ
سه شنبہ ہشتم شہر صفر سنہ ۱۲۲۸ مطابق نہم ماہ فیروزی سنہ
۱۸۰ (sic) سمت اختتام پذیرفت -

No. 631.

fol. 124; lines 14; size $8\frac{1}{4} \times 6$; $5\frac{1}{4} \times 3\frac{1}{4}$.

زبدۃ الاخبار فی سوانح الاسفار

ZUBDAT-UL-AKHBÂR FÎ SAWÂNIH-
IL-ASFÂR.

A rare and interesting work, containing a narrative of the author's journey to Arabia and Persia.

Author: 'Alî Mirzâ ibn Mirzâ Abû Talib Dihlawi, 'Azîmâbâdî, علي
مرزا ابن مرزا ابو طالب دهلوي متوطناً عظیم آبادی مسکناً -

Beginning:—

سبحان الذي اسري بعبدہ ليلاً من المسجد الحرام اما بعد
بر خاطر دریا مظاهر میاغان قلزم بینش الخ

The author, originally belonging to Dihli, was a resident of 'Azîmâbâd (Patna). The prose in this work is largely interspersed with poems of his own composition, and in these he adopts the poetical nom de plume Maftûn مفتون. He dedicates the work to the Wazir Amîn-ud-Daulah Nâ'ir Jang, whom he eulogises in the preface and to whom he addresses a poem on fol. 3^a.

According to the author's statement in the preface, fol. 4^b, the work is divided into three Muhiṭs, each subdivided into several Anhâr. The library possesses only the first two Muhiṭs, in two separate volumes. The present MS. comprises the first Muhiṭ, subdivided into nine Anhâr, as follows:—

Nahr I. The author's departure from 'Azîmâbâd, 8th Rabi' II., A.H. 1241 = A.D. 1825, fol. 5^a. His journey to Calcutta by boat. Account of Bârh, fol. 6^a; Bhāgalpûr, fol. 6^b; Rājmahal, fol. 6^b; Hugli, fol. 7^a.

Nahr II. His stay in Calcutta; description of that city, fol. 8^a.

Nahr III. Departure from Calcutta; his difficulties, fol. 12^b.

Nahr IV. Voyage to Jiddah. Account of Kālî Saylân; its curiosities, fol. 14^a.

Nahr V. Account of Mokhâ, fol. 31^a.

Nahr VI. Arrival in Jiddah; its description, fol. 39^a.

Nahr VII. Journey to Madînah; description of that city, fol. 53^a.

Nahr VIII. Journey from Madînah to Makkah, fol. 77^a.

Nahr IX. Arrival in Makkah; account of that city; description of the Hâram, tombs, mosques, and other places of sanctity, fol. 77^a.

The volume, which contains the first part of the narrative, closes here with the author's return to Jiddah, where he stayed in the house of Mir 'Abd Ullah.

At the end of this copy is found a chapter comprising the author's instructions and directions to the three classes of pilgrims and travellers, viz. the rich, those of moderate means, and the poor. In this the author points out the difficulties of the journey at different places, the means of comfort and necessary provisions for travellers, the care and precautions which they should take at some places, and so forth.

Written in Indian Nasta'liq, within gold-ruled borders, with a modern illuminated frontispiece and a faded double-page 'Unwân at the beginning. The headings are written in red.

The colophon, dated 'Azimâbâd, 25th Rajab, A.H. 1246, says that the MS. was written at the author's request by his brother Mirzâ Amîr 'Alî of Shâhjahânâbâd, then residing at 'Azimâbâd: -

الصلوة رب العالمين که محیط اولي کتاب زبدة الاخبار في سوانح
الامصار بعرضه يك شهر در شهر عظيم آباد بتاريخ بست و پنجم شهر
رجب المربع سنه ۱۲۴۶ هجري از خط خام مرزا امير علي
موطن شاهجهان آباد باشندد حال عظيم آباد بحسب الارشاد
جناب بهائى صاحب قبله و كعبه ام جناب حاجي علي مرزا صاحب
قبله که مصنفش ذات مدوح است صفت اختتام پذيرفت -

The MS. is water-stained. Some folios at the beginning are loose.

No. 632.

fol. 178; lines 14; size $8\frac{1}{4} \times 5\frac{1}{2}$; $5\frac{3}{4} \times 3\frac{1}{4}$.

The Second Muḥiṭ of 'Alî Mirzâ's Zubdat-ul-Akḥbâr, in continuation of the preceding copy.

Beginning:—

المحيط الثاني في غوص البحار الزاخرة من الاسفار . . . بر ارباب
عقول سليمه و ارباب فطانت صميحه و مشتريان جواهر نفيسه الخ

It consists of seven Anḥâr, as follows:—

Nahr I. (without heading). Account of the author's voyage from Jiddah to Muscat, fol. 5^a.

Nahr II. Account of Muscat, fol. 12^a.

- Nahr III. Departure for Mashhad, 24th Rabi' II., A.H. 1242 = A.D. 1826, fol. 32^a; Shirāz, fol. 36^b; Hāfiziyah—description of the tomb of Hāfiz, fol. 53^b; Sa'diyah and the tomb of Sa'di, fol. 54^b; Kāzarūn, fol. 65^a.
- Nahr IV. Journey to Iṣfahān, and account of the places visited on the way to that city, fol. 72^b; description of Iṣfahān, fol. 178^b.
- Nahr V. Journey to Teherān, fol. 103^b; Kāshān, fol. 106^b; Naṣrābād, fol. 107^b; Qumm, fol. 108^a; Teherān, fol. 116^a.
- Nahr VI. Stay in Teherān. Short history of Fath 'Alī Shāh and his sons, with a brief account of the disturbances which took place at the time (A.H. 1242 = A.D. 1826) in connection with Russia, fol. 121^b.
- Nahr VII. Journey from Teherān to Mashhad, fol. 137^b; Simmān, fol. 142^b; Dāmghān, fol. 146^a; Nishāpūr, fol. 151^b; Mashhad, fol. 154^a.

The MS. ends with a topographical account of Mashhad and a detailed description of the sacred tomb of 'Alī Mūsī Riḍā (the eighth Imām of the Shi'ahs), which he visited on Monday, the 8th of Dul-hijjah, A.H. 1242 = A.D. 1826.

In the concluding lines, fol. 177^a, the author tells us that after visiting the Imām's tomb he returned to Teherān on Friday, the 7th of Ṣafar, A.H. 1242, and that he will give a further account of his journey in the third Muḥiṭ:—

بتاریخ هفتم شهر صفر المظفر روز جمعه صحیحاً سالماً من آفات
السفر داخل دار الخلافه طهران گردید و مال و اسباب جمیع اهل
قافله از دست برد ترکمانیه محروس و محشوظ ماند - دیگر حالات در
محیط ثالث انشاء الله تعالی زیب کتابت خواهد یافت -

The narrative is interspersed throughout with poems composed by the author in praise of the sacred places, tombs, etc., as well as in commemoration of the dates of his visits to some of the places. Topographical and historical accounts of principal buildings and sacred places, particularly of those at Makkah and Mashhad, are given in detail. Curiosities, peculiarities of countries and the manners and customs of their inhabitants, and other interesting information, have been generally noted down. Short notices of the persons whom the author happened to meet in the course of his journey are also given.

A valuable copy, because written by the author himself. Fair Nasta'liq within gold-ruled borders, with a tasteless frontispiece of modern type and a double-page floral 'Unwān at the beginning. The headings are written in red.

The colophon, dated Wednesday, 9th Jumada II., A.H. 1249, runs thus:—

تمام شد و حسن اختتام یافت این محیط ثانی از کتاب مستطاب
زبدة الاخبار في سوانح الامصار از قلم شکسته رقم مؤلف حقیر سراپا
تقصیر حاجی علی مرزا ابن مرزا ابو طالب مرحوم بتاریخ نهم ماه
جمادی الثانی روز چهارشنبه سنه ۱۲۴۹ -

The author's seal, bearing the inscription عبد الراجی علی مرزا حاجی, is found at the beginning and end of the copy.

The following Arabic verses, composed in praise of the work by Ahmad bin Muhammad ul-Yamanî, commonly called Shirwani, are written in his own hand on the title-page:—

الحمد لله وحده - للفقير الحقير احمد بن محمد اليمني الشهير
بالشرواني سامحه الله تعالى -

هذا كتاب علي كله حسن
صحت احاديثه في العرب والعجم
الفاظه درر في طيها غرر
من نشرها ضاع نشر المسك في الامم
طالعه فوجدت المعجبات به
كالمطربات لاهل الذوق والحكم

The author of the above verses is evidently identical with the author of the famous work *Nafhat-ul-Yaman*, printed in Calcutta, 1861; lithographed in Bombay, A.H. 1286 and A.H. 1297; Hugli, A.H. 1257.

The MS. is loose in the binding.

GEOGRAPHY AND COSMOGRAPHY.

No. 633.

fol. 264; lines 19-23; size $12 \times 7\frac{1}{4}$; $7\frac{1}{2} \times 4\frac{1}{4}$.

نزهة القلوب

NUZHAT-UL-QULÛB.

The well-known cosmographical work, dealing more especially with the geography of Persia.

Author: Hamed Ullah bin Abi Bakr bin Hamed ul-Mustaufi ul-Qazwini.
حمد الله بن ابي بكر بن حمد المستوفي القزويني

Beginning:—

چون واهب مواهب بي علت علت كلمته كه مبدع مخترعات
و مخترع مبدعات است الت

The author, who has been already mentioned, No. 453, as the author of the *Târikh-i-Guzidah*, tells us in the preface to the present work that he compiled this work from the following four Arabic works:—

(۱) صور اقاليم بتاليف ابي زيد احمد ابن سهل البلخي

(۲) كتاب البيان بتاليف احمد بن ابي عبد الله

Rieu i., p. 418, reads: كتاب التبيان (a reading also found in a copy in the Bûhâr Library), and holds that it is perhaps the *Kitâb-ul-Buldân* of Ahmad bin Abi 'Abd-illah Muḥammad al-Barqî.

(٣) مسالك الممالك بتأليف أبي قاسم عبد الله بن
خرداد خراساني

(The Bûhâr Library copy and Hâj. Khal. vol. v., p. 509, also read 'Abdullah; but Rieu has 'Ubayd Ullah.)

(٤) جهان نامه

The author of the last work is not mentioned, and a space for the insertion of his name is left blank. In the Bûhâr Library copy the words بعضي استادان, written in red, are found in place of the author's name.

Hamd Ullah also mentions several other works which he consulted for the present composition.

The exact date of the completion of the work is not given, but A.H. 740 = A.D. 1339 is mentioned in several places as the current year.

The work is divided into a Fâtihah, three Maqâlât, and a Khâtimah, described in detail by Rieu, *loc. cit.*

See Hâj. Khal. vol. vi., p. 330; Reinaud, Géographie d'Aboulféda, p. clv.; Sir Wm. Ouseley's Collection, No. 448; Barbier de Meynard, Dictionnaire Géographique, p. xix.; G. Flügel, vol. ii., p. 514; Munich Catalogue, p. 64; Ethé, Bodl. Lib. Cat., Nos. 406-412; Browne, Camb. Univ. Lib. Catalogue, pp. 201-202; S. de Sacy, Mémoires sur diverses antiquités de la Perse, pp. 234, 235. An extract is published by B. Dorn, Auszüge aus den Muhammedanischen Schriftstellern, etc., pp. 81-87.

The third, or the geographical, part of the work has been edited by G. Le Strange in the Gibb Memorial Series, 1915, and a translation of the same by him is in preparation.

Written in fair Nasta'liq, within gold and coloured ruled borders, with a faded head-piece.

Dated A.H. 1314.

Scribe غلام حسن جواهر رقم

No. 634.

fol. 458; lines 17; size $10\frac{1}{4} \times 6\frac{1}{2}$; $7 \times 4\frac{1}{4}$.

I. Foll. 1^b-157^b. عجائب المخلوقات 'Ajâ'ib-ul-Makhlûqât.

The well-known Persian translation of the first part of the Arabic cosmography of Zakariyyâ bin Muḥammad bin Maḥmûd ul-Kamûnî ul-Qazwîni زكريا بن محمد بن محمود الكموني القزويني (d. A.H. 682 = A.D. 1283), described in G. Flügel, vol. ii., pp. 506-508, under the title تحفة العرائب

Beginning: -

العظمة لك والكبرياء لجلالك اللهم يا قايـم الذات ومثـيـض
الغـيـرات الخ

The translator's name is not mentioned anywhere. According to the colophon in the second Vienna copy, the translation was completed in Jumâdâ I., A.H. 890 = A.D. 1485; but the date of transcription of the present copy, as given in the colophon, is 15th Rabi' II., A.H. 840 = A.D. 1436. This shows that A.H. 890, given in the Vienna copy, is the date of its transcription and not of the completion of the translation.

The work begins with the original Arabic preamble. The dedication to 'Izz-ud Dîn Shâpûr bin 'Uṣmân, mentioned by Ricu ii., p. 463, is not found in this copy.

The present version, with all the illustrations, was printed in Lucknow, A.H. 1284; another edition was lithographed at Teherân, A.H. 1264. See Trubner's Record, No. 45 (May 15, 1869), p. 467; W. Pertseh, Berlin Catalogue, p. 367; Ethé, Bodl. Lib. Cat., Nos. 397 and 398; Ethé, India Office Lib. Cat., Nos. 712 and 713; Cat. des MSS. et Xylographes, p. 258; De Sacy, Chrestomathie Arabe, 1st ed., iii., p. 414; Hâj. Khal. iv., p. 188; etc. The Arabic text has been edited by Wüstenfeld, Göttingen, 1849 (Zakariya ben Muhammad ben Mahmud el-Cazwini's Kosmographie. Die Wunder der Schöpfung, Erster Halb-band, Leipzig, 1868.)

The colophon runs thus. -

تم الجلد الاول ترجمه كتاب من عجائب المخلوقات بعون واهب
المصنوعات وصلي الله على سيد منزل البركات وعزته الطيب
والطاهرات في تواريخ خامس عشر ربيع الاخر سنة اربعين وثمانماية
من هجر خير البريه - كتبه حاجي علي الجبلى

II. Foll. 157^b. A Persian translation of another Arabic cosmographical work containing similar matter.

Beginning:—

سپاس بیہیاس کہ مقاطع اوہام افہام از ادراک مطالع آن
عاجز آید الخ

The translator, who calls himself 'Abd-ur Rashîd, surnamed Bâyezîd ul-Bushunkî, عبد الرشید المدعو بایزید البشنکی, says in the preface that he made the present translation by order of some royal personage, who is introduced to us only by honorific titles covering more than two

pages. The work is defective towards the end, and breaks off with the following words:—

و در هر سه روز يك نوبت بچه خود را شير مي دهد و تربيت
فرزند خود بخوردن سوسمار ميكند - و اما خواص

Both the works, written in learned Nasta'liq, by one and the same scribe, contain drawings representing the constellations and animals. There is an illuminated head-piece at the beginning of the first work.

No. 635.

fol. 31; lines 27; size $10 \times 6\frac{1}{2}$; $8 \times 4\frac{1}{2}$.

سجائب البلدان

‘AJÂ'IB-UL-BULDÂN.

A compendium of Cosmography.

Beginning:—

شكر و سپاس و حمد بپيائين مرصاعى را كه نقاش قدرت او به
پركار تصوير و بثلثم تقدير صفحات افلاك را بدرر سيمين ثواب و
ثوابت بياراست الخ

Neither the name of the author nor the title of the work is given in the body of the work, but on the title-page the MS. is endorsed as *نسخة عجائب البلدان*. The date of composition also is not given, but from the date A.H. 968 = A.D. 1560, incidentally mentioned on fol. 3^a, we can infer that the work was written in, or after, that year. The author occasionally refers to the *صور الاقاليم*, and most frequently to the *تحفة الغرائب* (see No. 634, *supra*).

The work is divided into a *Muqaddimah*, three *Maqalahs*, and a *Khâtimah*, as follows:—

Muqaddimah. On the notions of geometry, fol. 1^b.

Maqalah I. On Eras, viz. the Rûmî, the Arabic, the Persian, and the Jalâlî, fol. 2^b.

مثاله اولي در معرفت مبدا. مثالها و تواريخ -

Maqâlah II. The spheres, heavenly bodies and elements, divided into ten Faşls, fol. 3^b.

مثاله دویم در معرفت هیئات افلاک و کواکب بطریق
اجمال -

Maqâlah III. The inhabited quarters of the globe, and the climates, fol. 9^b.

مثاله سویم (دویم wrongly written here as دویم) در معرفت
زمین و اقسام او باقالیم -

Khâtimah. The geographical portion, fol. 23^b.

خاتمه (مثاله سیم wrongly written here as سیم) در تعداد
بلاد و ولایات و جبال و بحار و انهار و بحرانی که در ربع
مسکون است -

A map of the world is given at the end.

Written in learned Naskh, the headings in red, with a small illuminated head-piece.

Not dated; apparently 17th century.

No. 636.

fol. 415; lines 25-31; size $10\frac{3}{4} \times 6\frac{3}{4}$; $8 \times 4\frac{1}{2}$.

هفت اقلیم

HAFT IQLÎM.

✓

A geographical, historical, and biographical encyclopaedia.

Author: Amin Ahmad Râzi. امین احمد رازی.

Beginning:—

خرد هر کجا کنی آرد پدید
بنام خدا سازد آنرا کلید

Amin Ahmad Râzi, better known as Amin Râzi, was a native of Ray, and belonged to a respectable family of that place. Many of his relatives and ancestors were men of great literary attainments and held influential offices at royal courts. His father, Khwâjah Mirzâ Ahmad, was the

Kalāntar (Mayor) of Ray under Shāh Ṭalmāsp Ṣafawī (A.H. 930–984 = A.D. 1524–1576). His paternal uncle, Khawājah Muḥammad Sharīf, commonly known as Hijri Rāzī (d. A.H. 984 = A.D. 1576), has already been mentioned in this catalogue, vol. ii., No. 244, in connection with a copy of his very rare *Diwān*. The celebrated *Iʿtimād-nd-Daulah*, father of the famous *Nūr Jahān Begam*, and the all-powerful *Wazīr* of *Jahāngīr*, was the first cousin of our author. Writing of *Āgrah*, *Amin* showers praises upon *Akbar*, of whom he speaks in the present tense.

See *Hāj. Khal.*, vol. vi., p. 501: *Quatremère*, *Notices et Extraits*, vol. xiv., p. 474: *Sam. Lee*, *Travels of Ibn Batuta*, p. xiv.; *Ouseley's Travels*, vol. ii., p. 402, *Ouseley's Collection*, No. 378; *Bulletin de la Classe Philologique*, St. Petersburg, vol. iii., p. 221: *Blochmann*, *Ā'in-i-Akbarī*, vol. i., p. 508. See also *Rieu*, i., p. 335; *Stewart's Catalogue*, p. 20; *Camb. Univ. Lib. Cat.*, p. 188; *Ethé*, *Bodl. Lib. Cat.*, No. 416. A detailed description of the contents of the work is given in *Ethé*, *India Office Lib. Cat.*, No. 724. A copy of the work is preserved in the *Bûhār Library*. Two other copies exist in the *Library of the Asiatic Society, Bengal*. The work is being edited in the *Bibl. Ind. Series*.

The author completed the work, after six years, in A.H. 1002 = A.D. 1593, for which he gives the chronogram تصنیف امین احمد رازی

The work is divided, as its title would suggest, into seven *Climates*. Under each country or town the author gives an account of the place and its history, followed by biographical notices of eminent 'Ulamā, saints and poets to whom it has given birth. To these last the author has devoted the largest space, giving us biographical sketches of more than 1550 writers and quoting copiously from their writings.

Contents:—

First *Iqlim*, fol. 2^o.

Second *Iqlim*, fol. 11^o.

Third *Iqlim*, fol. 32^o.

Fourth *Iqlim*, fol. 161.

Fifth *Iqlim*, fol. 339^o.

Sixth *Iqlim*, fol. 392^o.

Seventh *Iqlim*, fol. 407^o.

The original work is followed by a fragment of the *Akhlāq-i-Nāṣirī*, viz. the sixth *Faṣl* of the third *Maqālah*, occupying foll. 409–415.

The copy bears occasional marginal notes and emendations. Some folios at the beginning are misplaced.

Written in fair *Nasta'liq*, except foll. 409–415, which are written in bold *Nīm-shakast*, and foll. 2–3, written in ordinary *Ta'liq*.

Not dated; apparently 17th century.

No. 637.

fol. 639; lines 17; size $10\frac{1}{2} \times 7\frac{3}{4}$; $7\frac{1}{2} \times 5\frac{1}{4}$.

حديث الاقاليم

HADÎQAT-UL-AQÂLÎM.

A very extensive geographical encyclopaedia, containing a detailed description of the seven climates, with many historical, biographical, and literary records.

Author: Murtaḍā Husayn, known as Allāh Yār ‘Uṣmānī Balgrāmī, مرتضى حسين المصطفى بالله يار عثمانى بلگرامى.

Beginning:—

حمد بيهود مر خدای عز و جل که لسان عالمیان در ادای شکرش
شیرین بیان است آن

The author, who was born in Balgrām, A.H. 1132 = A.D. 1719, tells us in the preface that in his tenth year, A.H. 1142 = 1729, he entered the service of Mubārīz-ul-Mulk, the Šūbahdār of Gujārāt, and, till A.H. 1187 = A.D. 1773, successively served under the following distinguished Indian Amirs: Sayyid Sa‘īdat Khān and his son-in-law Šafdar Jang, Šūbahdārs of Oude; Muḥammad Kāzīm Khān, Nāzīm of Bengal: ‘Alī Qulī Khān Dāgīstānī, the author of the well-known work *Riyāḍ-nash-Shu‘arā*, noticed later on in this Catalogue; and Aḥmad Khān Bangashī, Ra’īs of Farrukhābād. In A.H. 1190 = A.D. 1776, he obtained an introduction to Captain Jonathan Scott, who appointed him one of his Munshīs, and requested him to write the present work.

The author follows in the main the system of Amin Rāzī’s *Haft Iqlīm*, but deals at considerable length with India, giving full historical accounts of the latest period, particularly of transactions in Bengal, Oude and Bihār.

Contents:—

- Preface, fol. 1^b.
- First Iqlīm, fol. 4^a.
- Second Iqlīm, fol. 28^b.
- Third Iqlīm, fol. 154^a.
- Fourth Iqlīm, fol. 424^b.
- Fifth Iqlīm, fol. 501^a.
- Sixth Iqlīm, fol. 519^a.
- Seventh Iqlīm, fol. 553^a.

The seventh Iqlim concludes with a sketch of European Geography, translated from the English of Captain Jonathan Scott.

The Supplement, fol. 628^a, written by the author in A.H. 1202 = A.D. 1787, contains an account of the divisions of the globe according to Ptolemy.

Each Iqlim is preceded or followed by a table of its contents.

A detailed account of the contents is given in Ethé, Bodl. Lib. Cat., No. 422. See also Rien, iii., pp. 992-994; W. Pertsch, Berlin Catalogue, pp. 414-417; Ethé, India Office Lib. Cat., No. 730; Elliot, History of India, vol. viii., pp. 180-183.

The work has been lithographed in Lucknow, 1879 and 1881.

Written in fair Indian Ta'liq, with the headings in red. Additional notes, taken from the Â'in-i-Akbari, Mufarriḥ-ul-Qulūb, etc., are found in the margins towards the beginning of the MS.

Dated 1253 Faṣlī.

Scribe: منو اعل Mannū La'l. of Diwān Maḥallah. Patna.

No. 638.

fol. 471; lines 22; size $14\frac{1}{2} \times 8\frac{1}{4}$; $10\frac{1}{2} \times 5\frac{1}{2}$.

The same.

Another copy of Murtaḍā Ḥusayn's Ḥadiqat-ul-Aqālim, beginning as usual.

First Iqlim, fol. 4^b.

Fifth Iqlim, fol. 377^b.

Second Iqlim, fol. 21^a.

Sixth Iqlim, fol. 390^b.

Third Iqlim, fol. 117^b.

Seventh Iqlim, fol. 432^b.

Fourth Iqlim, fol. 324^b.

Supplement, fol. 463^b.

Written in fair Nasta'liq, within coloured borders, with the headings in red. Each section begins with an illuminated head-piece and floral designs on the margins. The MS. is water-stained.

Dated 27th Rabi', A.H. 1218.

Scribe: محمد امين بيگ

No. 639.

fol. 112; lines 23; size $14\frac{1}{2} \times 8\frac{1}{2}$; $11 \times 5\frac{1}{4}$.

The First and Second Iqlims of Murtadā Husayn's Ḥadiqat-ul-Aqālim, beginning as above.

First Iqlim, fol. 3^b.

Second Iqlim, fol. 21^b.

No. 640.

fol. 113-331; lines and size, same as above.

The Third Iqlim of the Ḥadiqat-ul-Aqālim.

Beginning:—

حد این اقلیم از جائیست که روز درازش سیزده ساعت است

The colophon is dated 16th Rabi' I., A.H. 1218.

No. 641.

fol. 332-484; lines and size, same as above.

The Fourth, Fifth, Sixth and Seventh Iqlims of the Ḥadiqat-ul-Aqālim.

Beginning:—

اقلیم چهارم تعلق به آفتاب دارد و در وسط معموری عالم و مسکن
اشراف اولاد بنی آدم است

Fourth Iqlim, fol. 1^b.

Sixth Iqlim, fol. 397^b.

Fifth Iqlim, fol. 384^b.

Seventh Iqlim, fol. 447^b.

Supplement, fol. 478^b.

Nos. 639-641 are written by one and the same scribe, in ordinary Indian Ta'liq, within coloured borders, with the headings in red. Each Iqlim begins with an illuminated head-piece. The seals of Khwurshid Nawwāb and Nawwāb Vilāyat 'Alī Khān, of Patna, are affixed at the beginning and the end of each copy.

Not dated; latter half of the 19th century.

No. 642.

foll. 140; lines 14; size $8 \times 4\frac{1}{4}$; $5\frac{1}{2} \times 2\frac{3}{4}$.

شجاع حیدری

SHUJĀ'-I-HAYDARĪ.

A work dealing with the wonders and curiosities of various countries.

Author: Muḥammad Ḥaydar, محمد حیدر

Beginning:—

سپاس بیقیاس مر خالقی را که طبقات زمین و آسمان را در
 هوا معلق داشته آن

After eulogising Nūr-ud-Dīn Muḥammad Jahāngir, who is stated to be the reigning sovereign, the author tells us in the preface that he based the present composition on the reports of several reliable persons, who were sent by Prince Muḥammad Sultān Shujā' to distant countries with a view to ascertaining the wonders and curiosities of the world. The author then adds that on that occasion he was himself ordered by that prince to go, on two years' leave, in the company of Sayyid 'Alā-ud-Dīn, to Kashmīr, Tāshkand, Īrān and Tūrān. He further tells us that the prince was very much pleased with the present work, and that after styling it "Shujā'-i-Ḥaydarī" gave it a place in his private library.

The above statement of the author seems to be quite unfounded. Shujā', who was born in A.H. 1025 = A.D. 1616, was only eleven years of age at the time of Jahāngir's death. Dr. Rieu, who notices a copy of the work, vol. i., p. 427, justly remarks that "the mere fact that Shāhjahānābād, which was founded in A.H. 1049 (A.D. 1639), is mentioned in the body of the work, betrays its late origin."

The style is bad and irregular in form, and the work consists of silly accounts and legendary fables of little or no consequence.

Another title given to the work in the colophon is عجائب البلدان:—

تمام شد کتاب شجاع حیدری مسمی بعجائب البلدان -

Written in ordinary Indian Ta'liq within gold and coloured borders, with an illuminated head-piece.

Not dated; middle of the 19th century.

ITINERARIES AND TOPOGRAPHY.

No. 643.

fol. 224; lines 17; size 9 × 5; 6 × 3.

جذب القلوب

JADB-UL-QULÛB.

A history and topography of Madinah.

Author: 'Abd-ul-Ilâqq Dihlawi, عبد الحق دهلوی (d. A.H. 1052 = A.D. 1642).

Beginning:—

عد شکر کہ از تشنگی غم رستم
چون قطره بدریای کرم بیوستم
بر کشتی توفیق ازل بنشستم
وز زمزم قدس چهره دل شستم

The author, who has already been mentioned (Nos. 490 and 537), says in the preface to the present work that he commenced its composition at Madinah, A.H. 998 = A.D. 1589, and completed it at Dihli, A.H. 1001 = A.D. 1592.

The full title of the work, given in the preface, fol. 7^b, is جذب القلوب الی دیار المحبوب

It is divided into seventeen Bābs or chapters, as follows:—

1. fol. 7^b.

در عدد اسمای این بلده عظیم الشان زدها الله
نعطیما و تشریفا -

2. fol. 15^a.
در ذکر فضایل و محامد و بی که باحادیث و آثار
ثبوت رسیده -
3. fol. 43^a.
در اخبار مسکن این بقعه کرامت نشان در قدیم الزمان -
4. fol. 51^a.
در انبعاث باعثه قدوم سید کائنات بدین بلد جامع
البرکات -
5. fol. 55^a.
در هجرت نمودن سید المرسلین از مکّه معظمه بدین
بلدّه مطیبه مکرمه -
6. fol. 77^b.
در کیفیت عمارت مسجد شریف نبوی و سایر
مقامات شریفه -
7. fol. 91^b.
در بیان مجمعی از تغیرات و زیادهای که در مسجد
شریف بعد از آنحضرت صلی الله علیه و سلم راه یافته -
8. fol. 102^a.
در ذکر بعضی از فضایل مسجد شریف و روضه منیف
آنحضرت صلی الله علیه و سلم -
9. fol. 108^a.
در ذکر عمارت مسجد قبا و بیان سایر مساجد نبوی
صلی الله علیه و سلم -
10. fol. 123^a.
در ذکر بعضی ابار متبرکه که بشرف حضور فایض
النور مشهور و ماثور اند -
11. fol. 130^a.
در ذکر بعضی اماکن شریفه که در ما بین مکّه و مدینه
مشهور و معروف اند -

12. fol. 133^b.
در ذکر فضایل مشہرہ شریفہ بقیع و مقابر آن -
13. fol. 154^b.
در بیان فضایل جبل اعد و شہدای آن رضوان
اللہ علیہم اجمعین -
14. fol. 159^a.
در فضایل زیارت حضرت سید الانام و اثبات عیادت
الانبیاء علیہ و علیہم الصلوٰۃ و السلام -
15. fol. 173^a.
در بیان حکم زیارت قبر شریف از وجوب و استحباب
و بیان توسل و استمداد از آئینہا جنس مآب -
16. fol. 186^b.
در آداب زیارت حضرت سید انام و اقامت در آن
عالی مقام و رجوع بوطن بالخیر و السلام -
17. fol. 203^b.
در ذکر فضایل و آداب صلاۃ بر سید کائنات علیہ
افضل الصلوٰۃ و آنچه متعلق است بدین باب -

A copy of the work is noticed in Rieu, iii., p. 1055. It has been printed in Calcutta, A.H. 1273.

This copy, valuable for its age, is dated 9th Şafar, A.H. 1048, i.e. four years before the author's death.

Written in fair Nasta'liq, within gold-ruled borders, with an illuminated, but faded, head-piece. The headings are written in red throughout.

Scribe عبد الستار

A note on the fly-leaf, partly disfigured and rendered almost illegible, evidently by some deliberately mischievous hand, states that altogether three books and two treatises (all being the composition of the present author and some in his own hand) were bound together in one volume, and that the present book has been separated from the others. This note, as far as it can be read, runs thus:—

این مجموعہ لطیفہ کہ مشتمل بر سه کتاب و دو رسائل از تصنیفات
شیخ کامل عالم عامل شیخ عبد الحق دہلوی قدس سرہ است و بعضی
مزیں بخط شریف آن بزرگوار است -

A mutilated seal of a noble of 'Âlamgir's time is found on the fly-leaf at the beginning. This is followed by a note which records the price of the MS. as fifteen rupees. Another seal of one حسن محمد is found in different places. Several notes and 'Ard-didahs are found at the beginning and end of the copy.

No. 644.

fol. 181; lines 19; size 9×5 ; $6\frac{3}{4} \times 3\frac{1}{4}$.

The same.

Another copy of the preceding work.

Written in ordinary Naskh, within red-ruled borders, with the headings in red.

The colophon says that the scribe, ملا گل محمد سیالکوٹی, completed the transcription of this copy on the 3rd of Dul-hijjah, A.H. 1102.

No. 645.

fol. 95; lines 10; size $9\frac{1}{4} \times 7\frac{1}{4}$; $6 \times 4\frac{3}{4}$.

تاریخ آگرہ

TÂRÎKH-I-ÂGRAH.

An account of the Tâj Maḥal, and some other principal buildings, mausoleums, mosques and monuments in Âgra.

Beginning:—

آوردہ اند کہ شاہجہان بادشاہ چہار پسر داشتند یکی دارا
شکوہ دوم شاہ شجاع سیوم اورنگزیب عالمگیر چہارم مراد
بخش الف -

The name of the author or the date of composition of the work is not given anywhere; but the copies extant show that none of them was written earlier than the 18th century. The author, who wrote the work most probably long after the construction of the Tâj, does not mention his sources of information. He begins the work, without a

preface, with an account of the origin of the Tāj, which, however, seems to be fictitious. It is related that immediately before the birth of Dahr Ârâ she was heard crying in her mother Mumtāz Maḥal's womb. This incident was taken to be a bad omen, and the inference drawn from it was that the mother would lose her life soon after the birth of the child. Thus grieved, Mumtāz Maḥal sent for Shāh Jahān and expressed her wish for two things. Firstly, she requested the king not to take any additional wife; secondly, she wished him to erect a building on her grave the like of which the world had not seen. The emperor granted both the requests. It is said here that after the death of the Begam her body was preserved for six months in a place close to the Tāj.

Arjumand Bānū Begam, better known as Mumtāz Maḥal, was born on the 14th of Rajab, A.H. 1001 = A.D. 1592, was married to Prince Khurram, afterwards Shāh Jahān, A.H. 1021 = A.D. 1612, at the age of twenty, and gave birth to fourteen children (eight sons and six daughters), seven of whom died in infancy. She died in child-bed, only a few hours after the birth of her last daughter, Dahr Ârâ, on Wednesday, the 17th of Dul-q'adah, A.H. 1040 = A.D. 1630. The date of her death is expressed by the following chronogram, composed by Bibadal Khān Gilāni of Shāh Jahān's time:—

جای ممتاز محل جنت باد

She was the favourite of Shāh Jahān, and a constant companion of the emperor. Shāh Jahān's historians relate that the emperor was deeply grieved by the Begam's death, so much so that he did not appear in the audience for one week, and for two years abstained from kingly robes, music and amusements.

The work is variously known as تاريخ روضه تاج بي بي - تاريخ آگره etc.

Contents:—

- Account of the death of Mumtāz Maḥal, fol. 1^b.
- Verses composed by Shāh Jahān in praise of Mumtāz Maḥal's tomb, fol. 7^b.
- Inscriptions of the tomb of Akbar at Sikandarah (without heading), fol. 10^b.
- Inscriptions on some large guns and on a throne in the fortress of Akbarābād, fol. 15^b.
- Inscriptions on the tomb of Shāh Jahān, fol. 19^b.
- Inscriptions of the Moti Masjid, fol. 22^a.
- Inscriptions of the Diwān-i-Khāṣ, fol. 25^b.
- Account of the stones used in the construction of the Tāj, fol. 28^a.

List of the architects employed for the Tāj, fol. 28^a; weights and measurements of the stones and the wood, fol. 28^b.

Account of the climate of Âgrah, fol. 31^a.

Inscriptions on the fortress of Akbarâbâd, fol. 31^b.

Account of Akbar's visit to Khwājah Murīn-ud-Dīn Chishtī and Salīm Chishtī, fol. 34^b.

Chronology of Tīmūr and his descendants down to the time of Prince 'Alī Gauhar, fol. 38^a.

Inscriptions on the gate of the Tāj, and measurements of the various parts of the building, and statement of the sums spent on their construction, fol. 40^b.

The MS. contains forty-five illustrations, of no special merit, representing the principal buildings, monuments, etc., at Akbarâbâd. They are to be found on foll. 1^b, 2^a, 3^b, 5^b, 8^b, 11^b, 13^b, 16^b, 17^a, 18^a, 20^b, 23^b, 26^b, 27^a, 32^b, 35^b, 37^b, 39^a, 41^b, 44^a, 48^a, 52^a, 55^a, 59^a, 64^a, 68^a, 74^a, 78^a, 81^a, 86^a, 90^a, 94^a and 95^b.

Written in ordinary Indian Ta'liq, with the headings in red.

Not dated; 19th century.

No. 646.

fol. 109; lines 7; size 10×6 ; $6\frac{3}{4} \times 4$.

The same.

Another copy of the preceding work.

Written in ordinary Indian Ta'liq, with the headings in red.

Dated 26th Rajab, A.H. 1249.

No. 647.

fol. 30; lines 7; size $9 \times 6\frac{1}{2}$; $5\frac{3}{4} \times 3\frac{1}{4}$.

The same.

Another copy, beginning with the heading:—

احوال خلاصہ بانو بیگم مخاطب بہ ممتاز محل عرف تاج بی بی
اہلیہ شاہجہان بادشاہ غازی الخ

The usual beginning: آورده اند که شاهجهان بادشاه آلت, is found on fol. 2^a.

Written in fair Ta'liq, with the headings in red.

Not dated; 19th century.

No. 648.

fol. 224 (pp. 447); lines 13; size $10\frac{1}{2} \times 8\frac{1}{2}$; $8\frac{1}{2} \times 5\frac{3}{4}$.

تفریح العمارات

TAFRÎH-UL-'IMÂRÂT.

A very useful and interesting work, containing a topographical and historical account of the principal public buildings, mausoleums, mosques, gardens, etc. of Akbarâbâd (Âgrah), especially those built by Akbar and Shâh Jahân.

Author: Lâlah Sil Chand, لاله سیلچند.

Beginning:—

سبحان الله ذرة بیتاب را بحضور خورشید دستگاه عجز
طرازست و خورشید جهانتاب را آلت

We learn from the preface that Mr. James Stephen Lushington (who was acting collector and magistrate in Âgrah, 1825 and 1826) issued an appeal to the pupils of the Agrah Government College, to furnish him within two months with a topographical account of the buildings of Âgrah. The author, a pupil of the said college, complied with the request and compiled the present work from various sources. Rieu, iii., p. 958, mentions a treatise on the same subject, entitled احوال شهر اکبرآباد, written by Mânîk Chand, a student of the same college, for the same Mr. Lushington.

Contents:—

A eulogium of the Governor-General of India, p. 6.

Eulogium of Mr. Lushington, and the cause of the present compilation, p. 7.

History of Akbarâbâd, p. 11.

Jâmi' Masjîd, p. 26.

'Imârat-i-Chihl Sitûn (Building of Forty Pillars), p. 32.

The Peacock Throne and its inscriptions, p. 37.

- The buildings in the Fort, p. 46.
 Moti Masjid, with the inscriptions, p. 60.
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 Account of the Amirs and nobles from Akbar's time down to the British occupation (فتح), p. 73. The twenty-third year of the reign of Akbar II. (A.H. 1244 = A.D. 1828) is called the current year.
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A copy of the work, entitled احوال عمارات مستقر الخلفه, is noticed in Ethé, India Office Lib. Cat., No. 731. Another, of thirty-eight folios (most probably an abridgment), called حالات اكبرآباد, is mentioned in Rieu, iii., p. 1031. It is also known as كتاب عمارت. In the colophon of the present copy it is styled —: تفريح العمارت

تمام شد نسخه تفريح العمارت من التصنيف لاله ميلچند طالب علم
مدرسه سرکار دولتمدار -

Written in fair Indian Ta'liq. The headings and the names of places described are written in red.

An index of the contents, occupying eleven pages, is given at the beginning of the copy. The MS. bears marginal notes in the handwriting of J. H. Blochmann, dated 1869, whose signature appears on the fly-leaf at the beginning.

Not dated; latter half of the 19th century.



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